DOCUMENT RESUME

ED 346 187 UD 028 664

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TITLE New Faces of Liberty: A Curriculum for Teaching about Today's Refugees and Immigrants. For Teachers of Social Studies, Language Arts and English as a Second Language, Grades 5 through 8.
INSTITUTION California Univ., Berkeley. Graduate School of Education.; Zellerbach Family Fund, San Francisco, Calif.
PUB DATE 88
NOTE 133p.; A product of the New Faces of Liberty Project.
PUB TYPE Guides - Classroom Use - Teaching Guides (For Teacher) (052)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Cambodians; Culture Conflict; Curriculum Guides; English (Second Language); *Ethnic Relations; Ethnic Stereotypes; *Immigrants; Intermediate Grades; Junior High Schools; Junior High School Students; Language Arts; Lesson Plans; Middle Schools; *Refugees; Social Integration; *Social Studies
IDENTIFIERS Immigration; Salvadoreans

ABSTRACT

This middle school curriculum guide helps teachers to work with students to explore the experiences of new immigrant children and to nurture student understanding of migration and its impact on individual refugees and recipient community members. An introductory section ("Notes to the Teacher") explains the issues that call for this program, the central concept of migration, the unit contents, and teaching strategies. Each of the document's five units contains several lessons with descriptions of the curriculum's rationale, objectives, teaching time, materials, keywords, procedures, and evaluation. Unit I ("Exploring Our Immigrant Roots") introduces the program's three sub-concepts: places of origin, push-pull factors, and migrant adjustment. Unit II ("Migration in Historical Perspective") explores migration in the United States. The following three units explore the experiences of new refugees in depth, particularly Salvadoran and Cambodian children: "Unit III: The New Immigrants: Learning about Their Cultures"; "Unit IV: Migrating to a New Land: The Push/Pull Factors"; and "Unit V: Arriving and Adjusting to a New Land." Included are extension and upper grade activities and an appendix containing a 30-item glossary, background information on Cambodians and Salvadorans, and a 16-item list of additional teaching resources. (JB)

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NEW FACES OF LIBERTY

A CURRICULUM FOR TEACHING ABOUT TODAY'S REFUGEES AND IMMIGRANTS

FOR TEACHERS OF
SOCIAL STUDIES, LANGUAGE ARTS AND
ENGLISH AS A SECOND LANGUAGE
GRADES 5 THROUGH 8

BY KAREN JORGENSEN-ESMAILI, PH.D.

NEW FACES OF LIBERTY PROJECT, GRADUATE SCHOOL OF EDUCATION,
UNIVERSITY OF CALIFORNIA, BERKELEY

A PUBLICATION OF THE ZELLERBACH FAMILY FUND

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Design: Lenny Limjoco, San Francisco Study Center
Cover Art and Project Logo: Nancy Hom
Type and Production: San Francisco Study Center

ACKNOWLEDGMENTS

I wish to thank the following educators and historians for providing feedback and advice on the preliminary draft of the handbook: Cynthia Brown, Tino Ostrovski, Alex Saragoza, Rosalind Sarah, Fanny Smith, Susan Tanisawa, Stan Vukovich, and Charles Wollenberg.

I am greatly indebted to Paula Gillett, Director of the New Faces of Liberty project, for her continued inspiration, advice, and support.

— Karen Jorgensen-Esmaili, Ph.D.

Introduction to Refugee and Immigrant Curriculum

The *New Faces of Liberty* curriculum on immigrants and refugees fills an important and hitherto unmet educational need. For newcomer students, it is a unique resource that provides the basis for self-understanding and mastery. For U.S.-born students, it offers a vehicle for learning important factual materials and concepts and for developing empathy for the experiences of uprooting, resettlement and acculturation so central to the lives of their foreign-born classmates.

Since 1975, more than a million refugees have come to the United States, most from Third World countries. By far the largest numbers have come from Cuba and from the three countries of Indochina: Vietnam, Laos and Cambodia. Other countries of refugee origin include Poland, Romania, Czechoslovakia, Hungary, the Soviet Union, Iran, Afghanistan and Ethiopia. Of the hundreds of thousands of Central Americans who have sought refuge from political turmoil and violence, only a fraction have been granted legal status as refugees. Many children are included in this undocumented population, and the U.S. Supreme Court's 1982 decision of *Plyler vs. Doe.* has affirmed their equal right to public school education.

Although *all* teachers and non-teaching personnel in a school are responsible for developing a school climate that fosters good intergroup relations, social studies and language arts teachers, and teachers of *English as a Second Language* have special opportunities to combine instructional goals with affective learning experiences that increase the likelihood of successfully integrating newcomer students. Dr. Jorgensen-Esmaili's curriculum makes imaginative use of those opportunities by developing students' vocabulary and conceptual understandings in the context of engaging, and

sometimes gripping, materials on the experience of human migration. Understanding that the acculturation process challenges the host society as well as the newly arrived, she encourages students to become thoughtful and reflective about the global phenomena of immigrant movement and refugee flight, motivating them to draw upon their own family histories for examples that provide comparative perspectives to those of today.

It is likely that the powerful demographic trends that have brought about the arrival of so many immigrant and refugee students will continue to affect our society and its schools for many years. I believe this curriculum will prove to be a valuable resource in enhancing the efforts of educators to develop humane learning environments both for newcomer and U.S.-born young people.

— Paula Gillett, Ph.D.

Director, New Faces of Liberty

June 1988

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NOTES TO THE TEACHER

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Why Teach About New Immigrants and Refugees?

California has the largest foreign-born population of any state in the United States. Seventy-five percent of the state's foreign-born come from Latin America and Asia. This influx of new immigrants and refugees profoundly affects neighborhoods, schools, and community institutions. During the 1970s, the proportion of Hispanics in California increased from 11.9% to 19.3%, and "Asians and others" went from 4% to 6.6%, according to *Population Change and California's Future*. During the 1980s, hundreds of thousands of refugees from Southeast Asia, Central America and other parts of the world started new lives in the United States. (See Lesson 12 for more projections.)

The children of these newcomers present a special challenge for resource specialists and classroom teachers as many of them come from war-torn, poverty-stricken countries and speak little or no English. Their adjustment often is impeded by poor relationships with neighborhood children and schoolmates. The major goal of this curriculum is to explore the experiences of new immigrant children and to nurture student understanding of migration and its impact on individual refugees and recipient community members.

Migration: The Central Concept

International migration is the movement of people within and across national boundaries. The concept is complex, multi-faceted and central to the study of American and world history. Teachers can approach migration from a number of perspectives. Demographic studies concentrate on aggregate population shifts and resultant social, political and economic changes. Investigations of legal and policy issues center on relationships between governmental policies, the flow and adjustment of migrant groups, and legal conditions affecting places of arrival or departure. Social interaction or interpersonal approaches stress the impact of migration on the individual. Although no study is complete without all three perspectives, this guidebook emphasizes the interpersonal approach because the study of the individual is appropriate for the emotional, social and cognitive development of fifth- through eighth-grade students.

From the individual's point of view, migration is a series of adjustments to new experiences. For migrants, these experiences include opportunities, hardships, and conflicts. For some members of the recipient community, these experiences often create insecurity and hostility. Migration needs to be understood from both viewpoints. This dual perspective is introduced in Lesson #1 and integrated throughout the remainder of the curriculum.

Lesson content is organized around three sub-concepts of migration: places of origin, push-pull factors, and migrant adjustment. The sub-concepts are introduced in Unit I and explored in depth in Units III-V. The units contain 12 lessons designed to help students:

UNIT I

- Identify the characteristics of a new experience from two different perspectives.
- Define "migration," "migrant," "immigrant," "refugee," "internal-migrant," "place of origin."
- Understand that migration is a new experience for migrants that entails opportunities, hardships, and conflicts.

- Understand that migration is a new experience for members of the recipient community, and is often perceived as a threat to jobs, housing and other scarce resources.

UNIT II

- Locate on a world map places of origin for immigrants coming to the United States from 1790 to the mid-1980s.
- Understand that the United States is a country of migrants.
- Identify push/pull factors motivating African, Irish, Chinese, and Mexican immigrants coming to the United States before 1960.
- Understand push/pull factors motivating black slaves escaping to the North before the Civil War.

UNIT III

- Understand aspects of the history, culture and geography of Cambodia.
- Understand aspects of the history, culture and geography of El Salvador.

UNIT IV

- Understand push/pull factors motivating Cambodian refugees.
- Understand push/pull factors motivating Salvadoran refugees.
- Compare factors motivating Cambodian and Salvadoran refugees with factors motivating earlier immigrant groups.

UNIT V

- Identify opportunities, hardships, and conflicts encountered by many new refugees adjusting to life in the United States.
- Compare adjustment of Cambodian and Salvadoran refugees with the adjustment of African, Irish, Chinese, and Mexican migrants.
- Understand that immigrants will make up a significant proportion of California's population when members of the current student generation are adults.

- Identify attitudes held by members of the recipient community which affect perceptions of and actions toward new immigrants.
- Propose strategies for (a) helping new refugees and other immigrants adjust to life in a new community, and (b) assisting recipient community members to understand and tolerate newcomers.

Teaching Strategy

Drawing from student experience. The activities build on student knowledge and prior experience. In Unit I, students use information from a survey of family and friends to explore migration. In Units III-V, they examine migration in depth, using the life histories of four immigrants. Children's accounts form the core of these lessons and teachers make direct comparisons between students and immigrant experiences. Initial and concluding lessons examine student attitudes toward new experiences and immigrants.

Source materials and survey information. The content of the lessons is drawn largely from primary source materials and surveys undertaken by students. These sources provide a concrete, tangible and vivid sense of the dilemmas faced by real people. The Cambodian autobiographies are written by two secondary-level ESL students and the Salvadoran accounts are excerpted from oral history interview transcriptions.

Using comparisons. The source materials are put into broader perspective through comparisons and contrast. In the early lessons, the migrants' point of view is contrasted with the recipients' point of view, and internal migration compared with immigration. In later lessons, family and friends are compared with unknown migrants, Cambodian culture is contrasted with Salvadoran culture, new immigrants are compared with older migrant groups, and student attitudes are contrasted to the attitudes of parents and other adults.

No right answers. The activities engage students in open-ended investigations with no "right answers." Conclusions about the impact of migration on the individual will vary according to the needs and perceptions of teachers and students.

- Understand that migration is a new experience for members of the recipient community, and is often perceived as a threat to jobs, housing and other scarce resources.

UNIT II

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No right answers. The activities engage students in open-ended investigations with no "right answers." Conclusions about the impact of migration on the individual will vary according to the needs and perceptions of teachers and students.

New Refugees in the Curriculum

New refugee lessons integrate well into the United States, regional and world history curricula. Such studies bring traditional textbook expositions of migration up to date and reinforce the idea that migration is an ongoing force in American life. Unit II, which puts migration into historical perspective, is particularly useful for creating a bridge between handbook activities and the existing fifth- and eighth-grade history programs. Teachers of sixth- and seventh-grade regional and world history programs can use the study of new immigrants to show the global connections between the United States and the Third World. A two-week Salvadoran unit (see below) works well as an extension of Latin American studies; a similar Cambodian unit enriches student understanding of Southeast Asia.

Extending and Reducing Teaching Time

The curriculum contains 12 core lessons. The lessons are appropriate for fifth through eighth grades and require four weeks to complete. The extension activities are suitable for mature fifth-, sixth- and seventh-grade students, and for the eighth-grade level. Implementation of the extension lessons extends teaching time by three to five weeks.

Each of the following alternatives requires only two weeks to complete, focuses on one immigrant group, and achieves the major goals of the curriculum:

NEW REFUGEES: SOUTHEAST ASIA	Lesson #4:	Places of Origin	One day
	Lesson #7:	Two Views of Childhood	Two days
	Lesson #9:	Leaving Cambodia	One day
	Lesson #11:	Arrival and Adjustment	One day
	Lesson #12:	Attitudes Toward New-Comers	Two days
NEW REFUGEES: CENTRAL AMERICA	Lesson #4:	Places of Origin	One day
	Lesson #8:	Two Views of Childhood	Two days
	Lesson #10:	Leaving El Salvador	One day
	Lesson #11:	Arrival and Adjustment	One day
	Lesson #12:	Attitudes Toward New-Comers	Two days

The Need for Further Classroom Testing

Activities in the handbook have been classroom-tested. Student handouts and teaching procedures are designed to stimulate ideas and serve as a springboard for further testing, adaptation, and refinement.

A response form and envelope are enclosed in the inside binder pocket. Please take a few minutes to give us the benefit of your experience in using the curriculum, including modifications you have made in teaching your particular group of students. Your suggestions will help us to improve a revised edition of this curriculum and will of course be gratefully acknowledged.

UNIT I:
EXPLORING OUR MIGRANT ROOTS

UNIT I:
EXPLORING OUR MIGRANT ROOTS

LESSON 1
EXPLORING NEW EXPERIENCES

RATIONALE: From the individual's point of view, migration is a series of adjustments to new experiences. New experiences are common to all people and beginning the curriculum in this manner allows teachers to draw from prior knowledge and set the stage for a direct exploration of migration in the remainder of Unit I.

OBJECTIVE: The students will listen to a short story and identify the characteristics of a new experience from the perspectives of (a) a newcomer and (b) a recipient group.

TEACHING TIME: 45 minutes.

MATERIALS: Student Handout 1: "Mario's First Day At School"

NEW KEY WORDS:

experience	oral history interview
newcomer	point of view
receiving group	

PROCEDURE:

1. Introduce lesson by explaining that the class will read a short excerpt from an oral history interview. Review any difficult vocabulary. Read excerpt and discuss. Suggested questions:

   "What were some of the difficulties Mario experienced on his first day at school?"

   "How do you think Mario felt?"

"How do you think the students felt about Mario?"

"Why do you think they felt this way?"

"How could the students have improved the situation?"

"How could Mario have made the situation more comfortable?"

"What could the teacher have done to improve the situation?"

"How would this experience have been different if all the students were new?"

2. Brainstorm other types of new experiences. On a chart, list common characteristics of these experiences from two points of view: the newcomer (e.g. feelings of isolation, fear of breaking the rules) and the members of the receiving group (e.g. dislike of apparent differences, resentment of special treatment, curiosity). Conclude with the idea that any new experience can be viewed from at least two perspectives. Save the chart for later reference.

EVALUATION: The achievement of the objective will be measured by teacher observation of student participation in the whole group discussion.

HANDOUT 1: MARIO'S FIRST DAY AT SCHOOL

The following firsthand account comes from an oral history interview conducted by a local high school student. The interviewee is an El Salvadoran boy who came to the United States when he was 16 years old.

Think about the following questions as you read:

1. What were some of the difficulties Mario experienced on his first day at school?
2. How do you think he felt about these experiences?
3. How do you think the other students felt about Mario?

> "I was so afraid my first day of school. I had faith that God would help me. I spoke no English. The teacher in my first period class was a woman. I gave her my class schedule, then I sat down. I was nervous and felt that everyone was looking at me. Everybody was talking English. All I could do was look around. Forty minutes later a girl talked to me. She asked me if I spoke Spanish. I answered, "Simon." This is an expression used in my country that means, "Yes." She didn't understand me and she laughed at me. Then, I think, someone decided that my name was Simon. I felt as if I were nothing in that classroom. To make matters worse, the teacher did not give back the paper which had my schedule of classes on it. I had to have that paper in order to know where to go to my other classes. But, I didn't know the English words to ask for the paper. It was the worst day of my life!"

Source: Nancy J. Taylor, *Immigrant Experiences* (oral history interviews with ESL students), 1985.

LESSON 2
MIGRATION AS NEW EXPERIENCE: THE MIGRANT'S PERSPECTIVE

RATIONALE: The study of migration is effectively introduced with familiar and concrete material. As students identify with family and friends, the remainder of Unit I will use the data from the lives of these individuals to initiate a study of migration as a special kind of new experience. In this lesson, students explore places of origin, reasons for migration, and evaluate migrant experiences in the United States.

OBJECTIVE: The students will define "migration," "migrant," "immigrant," "refugee," "internal migrant," and "place of origin." Students will conduct a survey and discuss migration as a new experience for migrants that entails opportunities, hardships, and conflicts.

TEACHING TIME: Two 45-minute lessons, with two home assignments

MATERIALS: Student Handout #2A: "Immigrant Survey of Family and Friends"

Student Handout #2B: "Internal Migration Survey of Family and Friends"

Student Handout #3: "Locating Places of Origin"

Large sheet of butcher paper and colored pens

KEY WORDS:

immigration	internal migrant	adjustment
migrant	place of origin	interviewer
immigrant	survey	interviewee
refugee	background information	

PROCEDURE:

1. Write "migrant" on the board. Ask students to (a) brainstorm words they might associate with "migrant" and (b) describe new experiences migrants might encounter.
2. Write the following words and definitions on the board and discuss:

Migrant — a person who leaves his or her place of residence and moves to another location

Migration — The act of moving within or across national boundaries

Immigrant — a person who moves from one country to another

Refugee — a person who moves from a place of residence to escape danger or persecution

Internal migrant — a person who moves from one part of a country to another

Place of origin — migrant's original place of residence

3. Explain that the class will interview family and friends who have migrated. Students may choose to survey an immigrant or an internal migrant (Student Handouts 2A and 2B, respectively). Discuss any difficult vocabulary on the survey.

   Home Assignment: Conduct interview with a friend or member of the family

4. Share interview results in whole group discussion. Tally the number of students who interviewed internal migrants, immigrants and refugees. Discuss reasons interviewees left their place of origin to come to California.

5. On a large sheet of butcher paper, list an interviewee's answers to questions 5 , 6 and 7 (Adjustment). Compare interviewee's answers to the question "How did this make you feel?" with the characteristics of a new experience from the newcomer's point of view (Lesson 1 chart). Summarize opportunities, hardships and conflicts experienced by migrants.

6. Ask students to locate and color their interviewee's place of origin on Student Handout 3. Save maps for further work in Unit II.

EVALUATION: The achievement of the objective will be measured by the quality of the interview and the map.

HANDOUT 2A: IMMIGRATION SURVEY OF FAMILY AND FRIENDS

Interviewer_____ Date of Interview_____

Background Information

1. Place of origin: _____
2. How many years have you been in this country? _____

Reasons for Immigration

3. Why did you leave your country? _____

   _____

   _____

4. Why did you choose to come to the United States?_____

   _____

   _____

Adjustment in the United States

5. Describe the most difficult experience you have had since you arrived in the United States:_____

   _____

   _____

   How did this make you feel?_____

   _____

6. Describe the most pleasant experience you have had since you arrived in the United States:_____

   _____

   _____

   _____

   How did you feel about this experience?_____

   _____

7. Do you feel your life has improved since you immigrated to the United States? _____Please explain: _____

   _____

   _____

Treatment by Others

8. Describe the reactions of people in the United States toward you. Please choose one:

   ☐ People have been friendly ☐ Some have been friendly, others have not

   ☐ People have been unfriendly ☐ It is difficult for me to say

HANDOUT 2B: INTERNAL MIGRATION SURVEY OF FAMILY AND FRIENDS

Interviewer:_____ Date of Interview_____

Background Information

1. Where are you from (place of origin)?_____
2. How long have you been in California?_____

Reasons for Internal Migration

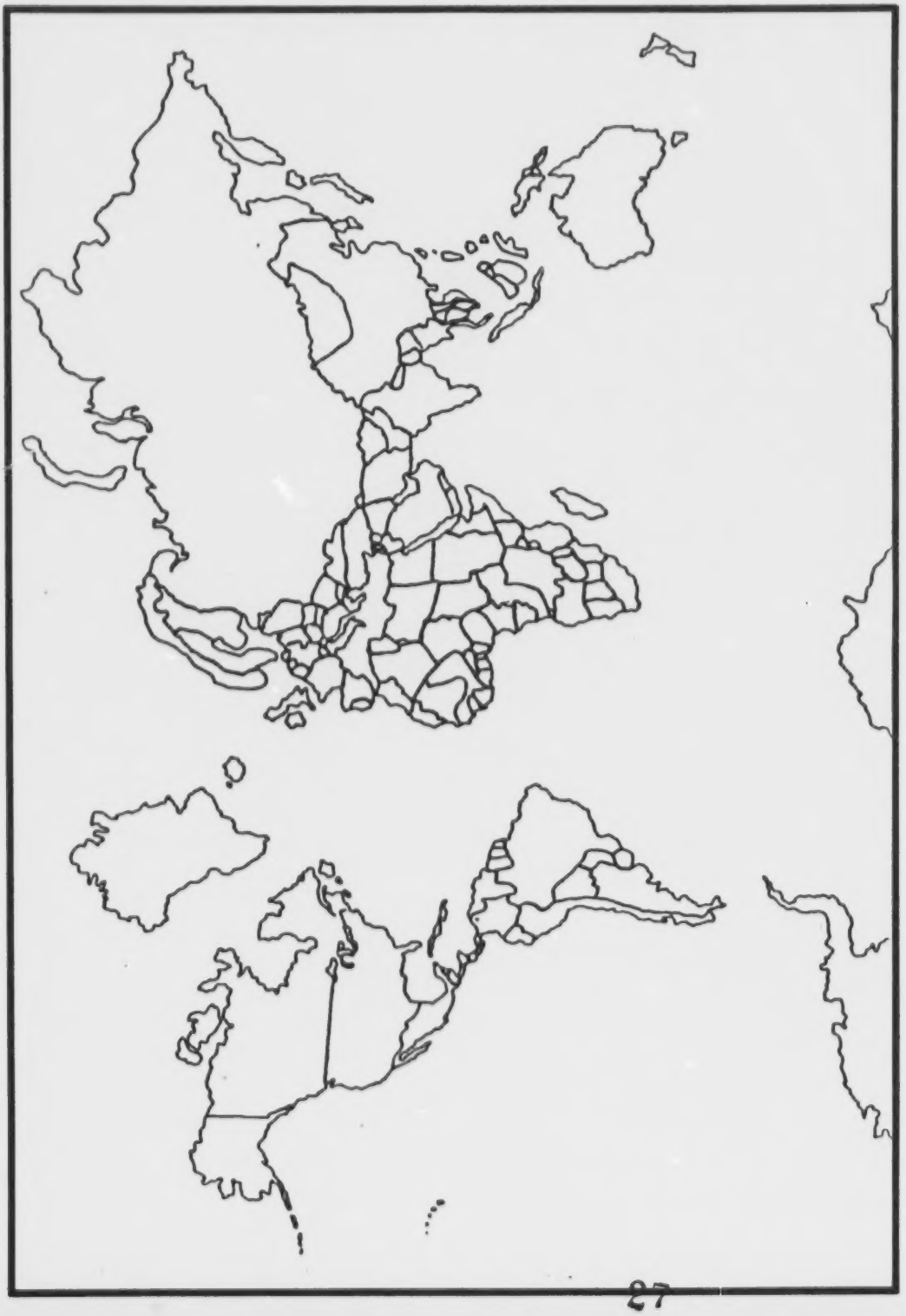
3. Why did you leave your place of origin? _____
   _____
   _____
4. Why did you choose to come to California?_____
   _____
   _____

Adjustment in California

5. Describe the most difficult experience you had after you arrived in California
   _____
   _____
   _____
   How did this make you feel? _____
   _____
   _____
6. Describe the most pleasant experience you had after you arrived in California
   _____
   _____
   _____
   How did this make you feel? _____
   _____
   _____
7. Do you feel your life has improved since you came to California?_____
   Please explain _____
   _____
   _____
   _____
8. Describe the reactions of people in California toward you. Please choose one:
   - ☐ People have been friendly
   - ☐ Some have been friendly, others have not
   - ☐ People have been unfriendly
   - ☐ It is difficult for me to say

HANDOUT 3: LOCATING PLACES OF ORIGIN

Name _____ Date _____



LESSON 3
MIGRATION AS A NEW EXPERIENCE: THE RECIPIENTS' PERSPECTIVE

RATIONALE: This lesson uses data from the survey to explore the perspective of recipient community members toward incoming migrants.

OBJECTIVE: The student will discuss migration as a new experience for members of the recipient community which often perceives the immigrants as a threat to their jobs, housing and other scarce resources.

TEACHING TIME: 45 minutes, with one home assignment.

MATERIALS: Completed surveys

NEW KEY WORDS:

recipient community	scarcity
motivations	unemployment

PROCEDURE:

1. Discuss answers to survey question #8 (Treatment by Others). Ask students to speculate about the motivations behind friendly and unfriendly reactions. Discuss how housing shortages and unemployment can help create hostility toward newcomers. Refer to Lesson #1 chart for other clues to determine motivations (e.g., fear of differences, resentment of special treatment).
2. Home assignment: Write a paragraph summarizing class discussion.

EVALUATION: The achievement of the objective will be measured by teacher evaluation of student participation in the whole group discussion and by the quality of the written summary.

UNIT II:
MIGRATION IN HISTORICAL PERSPECTIVE

UNIT II: MIGRATION IN HISTORICAL PERSPECTIVE

LESSON 4
PLACES OF ORIGIN

RATIONALE: Unit II explores migration in the United States and serves as a bridge to link the study of new refugees to the rest of the history program. In this lesson, students compare and contrast the location of places of origin for new and older immigrant groups.

OBJECTIVE: The student will locate on a world map places of origin of immigrants coming to the United States from 1790 to 1980.

The student will understand that the United States is a country of immigrants.

TEACHING TIME: Two 45-minute lessons

MATERIALS: Student Handout 4A: "Places of Origin"

Student Handout 3: "Locating Places of Origin"

Transparency of Student Handout 3

Colored pens

NEW KEY WORDS:

Cuba	Mexico	China
Asia	Canada	Ireland
Italy	Russia	Taiwan
Korea	England	Germany
West Africa	Northern Europe	Eastern Europe

Austria-Hungary Western Europe Southern Europe
United Kingdom Latin America color-coded key
new immigrant groups earlier immigrant groups
immigrant-sending country

PROCEDURE:

1. Review definitions of "immigrant," "refugee," and "place of origin."
2. Distribute Student Handout 3 and 4A. Instruct students to choose five different colors and make a key for the map. Using the transparency and the overhead projector, locate El Salvador and Cambodia. Locate other Group 1 or "new immigrant" countries. Instruct students to color in these locations on their individual maps. Follow the same procedure for Group 2.
3. Pair students. Instruct them to use atlases to locate and color Groups 3, 4, and 5. Note that Mexico and Germany appear in two different groups. Suggest students use stripes with alternating colors to color code these countries.
4. Display and discuss maps. Point out that:
   (a) Students in the class can trace the origins of family and friends to a different state or country.
   (b) The United States is a country of migrants.
   (c) Immigrant-sending countries have changed historically. The earliest immigrants came from England and West Africa (slaves); the next wave came from Western and Northern Europe; later immigrants came from Southern and Eastern Europe. Today's newcomers immigrate primarily from Asia and Latin America.
   (d) The handout deals with primary immigrant-sending countries in each period. Other countries sent smaller numbers. The Chinese, for instance, began to arrive in the 1850s and 1860s to work the California gold mines and build the railroads. The Japanese started to immigrate about 1910.
5. Use Student Handout 4B for additional map study of the most recent (Group 1) immigrant population.

EVALUATION: Student achievement of the objective will be measured by the quality of the map.

HANDOUT 4A: PLACES OF ORIGIN

PLACES OF ORIGIN OF IMMIGRANTS ARRIVING IN THE UNITED STATES FROM 1790 TO 1980

	Years of Arrival	Countries Sending Largest Number of Immigrants
Group 1	1971-1980	Mexico, West Indies[1], Philippines, Cuba, Korea
Group 2	1961-1970	Mexico, Cuba, West Indies[1], United Kingdom, Italy
Group 3	1920-1960	Canada, Germany, Mexico
Group 4	1890-1920	Italy, Austria-Hungary, Russia
Group 5	1820-1890	Germany, Ireland, United Kingdom
Group 6	1790-1820	England, Western African countries bordering on the Gulf of Guinea (slaves)

[1] Includes Barbados, Dominican Republic, Haiti, Jamaica, Trinidad and Tobago

Source: U. S. Select Commission on Immigration and Refugee Policy, Immigration Policy and National Interest (Washington, D.C., 1981), p. 96.

HANDOUT 4B: PLACES OF ORIGIN

TOP FIVE IMMIGRANT SENDING COUNTRIES (1981-1986)

Rank	1981	1982	1983	1984	1985	1986
1	Mexico	Vietnam	Mexico	Mexico	Mexico	Mexico
2	Vietnam	Mexico	China[1]	Philippines	Philippines	Philippines
3	Philippines	Philippines	Philippines	Korea	China[1]	China[1]
4	W. Indies[2]	China[1]	Vietnam	W. Indies[2]	Korea	Korea
5	China[1]	W. Indies[2]	W. Indies[2]	China[1]	Vietnam	Cuba[3]

1 Includes both the People's Republic of China and Taiwan

2 Includes Barbados, Dominican Republic, Haiti, Jamaica, Trinidad and Tobago

3 Because of the change in their legal status brought about by the 1986 Immigration Reform Act, the status of many Cubans was changed to immigrant in this year.

TOP FIVE REFUGEE SENDING COUNTRIES (1981-1985)

Rank	1981	1982	1983	1984	1985
1	Vietnam	Vietnam	Vietnam	Vietnam	Vietnam
2	Cambodia	Cambodia	Cambodia	Cambodia	Cambodia
3	Laos	Laos	Poland	Laos	Laos
4	Afghanistan	Poland	Romania	Romania	Romania
5	Ethiopia	Afghanistan	Laos	Poland	Iran

LESSON 5
PUSH-PULL FACTORS

RATIONALE: People migrate for a variety of reasons. These reasons, called push-pull factors, are discussed briefly in Lesson 2. In this lesson push-pull factors are defined. Students apply these definitions and identify factors affecting four immigrant groups.

OBJECTIVE: The students will identify push-pull factors motivating African, Irish, Chinese and Mexican immigrants coming to the United States before 1960.

TEACHING TIME: One 45-minute lesson

MATERIALS: Student Handout 5: "Coming to the United States"

NEW KEY WORDS: slaves, Chinese Exclusion Act, farm labor, Civil War, repealed

PROCEDURE:

1. Distribute Student Handout 5. Using examples from the survey of family and friends (questions 3 and 4), discuss the following definitions:

   Push factors: reasons people leave a place of origin

   Pull factors: reasons people choose a new place to live

2. Locate West Africa, Ireland, China, Mexico, Louisiana, and Pennsylvania on a world map. Indicate that students will work in small groups and identify push/pull factors for each immigrant group.
3. In whole group discussion, list on board the factors motivating each group. During the discussion, note that Africans were captured and forced to immigrate, and that the Irish, Mexican and black American migrants moved for a variety of other reasons. Stress that the latter three groups left the poverty of their places of origin for anticipated improvements in jobs, schools and living conditions.

EVALUATION: Achievement of the objective is measured by teacher observation of participation in the group discussion.

HANDOUT 5: COMING TO THE UNITED STATES

Before you read, make sure you understand the meaning of the following words:

involuntary migration	rural	abolition
slave	prejudice	Depression
plantation	sharecropper	farm laborer
fictional account	short crops	household help
novel	boll weevils	unskilled help
slave trader	taxes	inland
thongs	consultation	discrimination

As you read each account, try to answer the following questions:

1. Did this person want to leave his/her place of origin?
2. What were the most important reasons he/she wanted to leave?
3. What made the immigrants choose the United States?
4. What made the black internal migrant choose Pittsburgh, Pennsylvania?

The African Experience: 1750s (Involuntary Migration)

From 1619 to 1808, Africans were forced to immigrate and work as slaves on cotton and tobacco plantations in the southern part of the United States. In the following fictional account from the novel *Roots*, Nyo Boto tells her grandson, Kunta, about a white slave trader's raid upon her West African village in the 1750s:

In my home village one night, very far from here and many rains ago when I was a young woman and wife, I awoke in terror as flaming grass roofs came crashing down upon my screaming neighbors. Snatching up my own two babies, a boy and a girl, whose father had recently died in a tribal war, I rushed out among the others, and awaiting us were armed white slave raiders with their black helpers. In furious battle, all who didn't escape were roughly herded together, and those who were too badly injured or too old or too young to travel were murdered before the others' eyes, including my own two babies and my aged mother.

The terrified prisoners, bound neck-to-neck with thongs, were beaten and driven across the hot, hard inland country for many days. And every day, more and more of the prisoners fell beneath the whips that lashed their backs to make them walk faster . . . Fewer than half of those who had begun the trip reached the village of Juffure, four days from the nearest place on the Kamby Bolongo where the slaves were sold.

From *Roots* by Alex Haley, page 67

The African Experience: 1923 (Migrating Out of the South)

The life of blacks improved with the abolition of slavery in 1865. Most blacks remained poor, however, because of white prejudice and discrimination. To escape poverty, many migrated to Northern cities after World War I. Some came alone; some brought families, and they all believed they would be able to find better jobs, housing and schools outside the South. While many found that the change improved their lives, others were disillusioned by racial prejudice in the North. The new migrants were forced to live in old neighborhoods and take low-paying jobs. In the following letter, W. B. Mitchell, a black sharecropper from Louisiana, describes his dream of a better life in Pittsburgh, Pennsylvania:

January 16, 1923

Mr. John T. Clark
Pittsburgh, Pennsylvania

Dear Sir:

This comes to inform you that I would like to come to Pittsburgh, Pa., if I could get a job for myself and my three boys. I saw your remarks about southern labor in Pittsburgh plants. Mr. Clark, I have a wife and nine children. I have been on plantations all my life on the big farms. For the last few years I have been coming out of debt. Short crops and boll weevils and the high cost of living has been bringing me out behind in debt on the share crop system, and conditions don't look any better yet.

If there was some way I could get up there with my family, I will come. I would like a good job, a paying job, for myself and 3 boys. I believe we could get use to the cold weather up there. I am a colored man with plenty of ambition and no money and can't get any.

I remain yours,

W. B. Mitchell
Shreveport, Louisiana
Route 3, Box 35

From Patricia W. Romero's *I Too Am American*. New York, Publishers Company, 1968, page 197.

An Irishwoman's Experiences: 1903

Two million Irish people came to the United States between 1831 and 1860. The Irish continued to immigrate throughout the 19th and early 20th centuries. In the following account, we learn about the experiences of Catherine Moran McNamera. Catherine left Kinvarra, Ireland, and arrived in Boston in 1903. She was interviewed in 1976 about her reasons for leaving her native land:

There was 12 in our family. The oldest died and the other one went to Australia with my uncle . . . So there was 10 of us, you might say, in our family. We had to pay every cent we possibly could produce to taxes. Every way England had she had you pay her part, even though you just had nothing, and you had to pay on your land some expenses out of it. We wasn't put out of our land because I had brothers. Some of them was old enough to work and just pay back the rent. Just exist, try to exist. When I went to school, we couldn't have any shoes; we had to save and give the money to the rent.

But one consolation, when America opened up. It took an awful lot of needy people here and it opened a gap for them, like God done at sea, otherwise they had to be on their knees for England . . . It was only about 10 dollars or something to come here at that time. It was cheap . . . The trip was very bad. We were sick all the way, throwing up all the time, throwing up and, ooh, the smell of the water and everything. It was awful. I come by myself, except you might meet someone on the boat who was from Ireland, but you wouldn't know them at home. I was 18 in April, and I come, I think, in May or June and landed in East Boston.

A friend of my uncle met me at the boat. They had a lovely home in East Boston then. They took me from the boat for about three or four weeks. Then my uncle's daughter come after me from Natick, and I had the life of Riley for a couple of months. Bought me nice things to wearing. I went to Southbridge for a job there. I think the pay was two a week or so — work in the house. I worked there about a year, and then I come back to Worcester where my aunt was. I went to work in a paper napkin factory. I done pretty good there, made five or six dollars a week, just to press your foot and cut the paper napkins.

From *First Generation* by June Namias, pages 14-16

A Chinese Man's Experiences: 1929

During the 1850s, 1860s and 1870s, Chinese men were encouraged to immigrate to the United States to build the railroads and help mine gold in California. The men sent money home to their families and many later returned to China. The Chinese Exclusion Act of 1882 restricted immigration. Though the Act was repealed in 1943, very few Chinese entered the country until the 1960s. In Richard O. Lim's story, we learn that he was able to immigrate in 1929 because his father was born in the United States.

My father was born here and he wants me to come over, help him out and maybe go to school. I take a boat out from Hong Kong to this country. By that time, 1929, was still cheap, was $90 for the transportation. I was 17. There are just us two brothers in this country. My mother stayed behind in China. I don't think they let Chinese women come in country after 1924. I just been back to China in 1936 or something. I saw my mother then. After that, never saw her again. She died. In 1936 I married in China. My wife cannot come over here. She died during that war in China. We had children. They were in China; after that I don't know where they were.

I arrive in the Depression. It is hard times. First I go from Seattle, Washington, to my father's place in Walla Walla. He's working in the potato farm. I worked for the other ranch, not the one he is working. I picked potatoes. That time you had to bend over and pick up the potatoes in the ground, but now you don't have to. After that I go around all those towns in the east looking for a job. First Chicago, not much luck. My father have friends there in Hammond, Indiana. Not much luck there, either. I go to school. I work in the laundry. They don't pay you much. Long hours. They are Chinese. They need somebody. They want me to work in the laundry and go to school.

From *First Generation*, pages 69-70

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From *First Generation*, pages 69-70

A Mexican Woman's Experiences: 1950s

Many Mexicans immigrate to California, Arizona, New Mexico and Texas. They come and go across the border to work in the cities and rural areas as farm laborers, household help, and in other skilled and unskilled jobs. Many immigrate illegally. In the following account, Graciela Valencia tells how she illegally immigrated to the United States in 1958. She went back to Mexico and later returned to the United States as a legal immigrant.

My uncle wrote to my parents. They have money for me to stay with them in Los Angeles. Is my mother's first brother. I was 14. That first day I come from Mexico, I come on the bus. I work in my aunt's house but she promised I in school at nights. And this why my mother send me, to study more some English. But when I come here, he not put me in school or nothing. Sometimes I go to the bathroom and cry because I feel I want to stay in Mexico, not the United States.

My neighbor, in the back yard, she hanging clothes and I saw her and I said, "Maybe I go tell my problems and maybe she gonna help me go back to Mexico." And I go and she help me. She said I could move in and stay with her. I don't have to work in the house, nothing. The first time I go there she give me clean blankets and she give me food. I feel so good, and she take me to school. Both my uncle and my aunt found me there in the school. They call the police and the Immigration and they go for me. I was scared because I don't do nothing. Only they take me and put handcuffs on me in the schoolroom. Immigration make my uncle take me to Mexico. I live in Mexico and work in Texas. Then I want to come back to the United States. My parents say, "Wait, you are too young." I wait. Then I am 20. I saw they needed people to pick strawberries and I went back.

From *First Generation*, pages 177-178

LESSON 6
PARALLELS IN BLACK HISTORY

RATIONALE: The experiences of new refugees have many parallels in American history. In this lesson, students identify push-pull factors motivating the 1848 escape of two fugitive slaves from a Georgia plantation.

OBJECTIVE: Students will listen to a story and draw a picture or write a first-person account illustrating a push-pull factor motivating black slaves escaping to the North before the Civil War.

TEACHING TIME: Two 45-minute lessons with one home assignment

MATERIALS: Student Handout 6: "Escape to the North"

NEW KEY WORDS: slavery free state slave state fugitive

PROCEDURE:

1. Review basic knowledge of slavery, underground railroad, and fugitive slave laws. Suggest that some of the experiences of fugitive slaves escaping to the North before the end of the Civil War are similar to those of illegal refugees leaving their place of origin.
2. Select a few students to rehearse and dramatically read Student Handout 6. Students may assume roles and provide props and costumes, if desired.
3. After the student presentation, discuss push factors motivating the Crafts.
4. Instruct students to draw a scene from the Crafts' account which illustrates one of the reasons they wanted to escape to the North, or write a first-person account of <u>one</u> of the following:
   A. How <u>Mrs</u>. Craft might have felt during her encounter with the slave trader on the ferryboat (fear of discovery, triumph at what she was getting away with, and especially how she might have felt about having him offer to buy her husband);

B. Mrs. Craft's feelings about "being" white, male or both, and especially, if appropriate, which she found easier and which more empowering;

C. The interview either Craft had with his/her employer, asking for "a few days' leave." (This should be in the dialogue form, if possible.)

D. How the Crafts felt about being forced to flee a second time from Boston, comparing it, if possible, with the first time.

EVALUATION: Student achievement of the objective will be measured by teacher observation of student participation in the whole group discussion and by the quality of the drawing or story.

HANDOUT 6: ESCAPE TO THE NORTH

Many slaves escaped to Canada and the Northern and Western parts of the United States during slavery. Like refugees, slaves sought a better life in a new land. Some traveled with the help of the "Underground Railroad"; others devised ingenious plans and escaped primarily on their own. Those who left from the border states had a greater chance of success than those who tried to leave the deep South. The following story by William and Ellen Craft documents their daring and clever escape from Georgia in 1848.

Before you read, make sure you understand the meaning of the following words:

slavery	slave dealer	Mason-Dixon line
chattel	fugitive	abolitionist
slave state	poultice	Society of Friends
free state	Fugitive Slave Bill	

As you read, think about the following questions:

1. Why did the Crafts want to escape to the North?
2. Why did they choose Boston as their home for two years?
3. Who helped them during their journey?

ESCAPE TO THE NORTH

My wife and myself were born in different towns in the state of Georgia, which is one of the principal slave States. It is true, our condition as slaves was not by any means the worst; but the mere idea that were were held as chattels, and deprived of all legal rights — the thought that we had to give up our hard earnings to a tyrant, to enable him to live in idleness and luxury — the thought that we could not call the bones and sinews that God gave us our own: but above all, the fact that another man had the power to tear from our cradle the new-born babe and sell it in the shambles like a brute, and then scourge us if we dared to lift a finger to save it from such a fate, haunted us for years.

My wife was torn from her mother's embrace in childhood, and taken to a distant part of the country. She had seen so many other children separated from their parents in this cruel manner, that the mere thought of her ever becoming the mother of a child, to linger out a miserable existence under the wretched system of American slavery, appeared to fill her very soul with horror; and as she had taken what I felt to be an important view of her condition, I did not, at first, press the marriage, but agreed to assist her in trying to devise some plan by which we might escape from our unhappy condition, and then be married.

We thought of plan after plan, but they all seemed crowded with insurmountable difficulties. We knew it was unlawful for any public conveyance to take us as passengers, without our masters' consent. We were also perfectly aware of the startling fact, that had we left without this consent the professional slave-hunters would have soon had their ferocious bloodhounds baying on our track, and in a short time we should have been dragged back to slavery, not to fill the more favorable situations which we had just left, but to be separated for life, and put to the very meanest and most laborious drudgery; or else have been tortured to death as examples, in order to strike terror into the hearts of others, and thereby prevent them from even attempting to escape from their cruel taskmasters. It is a fact worthy of remark, that nothing seems to give the slaveholders so much pleasure as the catching and torturing of fugitives. They had much rather take the keen and poisonous lash, and with it cut their poor trembling victims to atoms, than allow one of them to escape to a free country, and expose the infamous system from which he fled.

But, after puzzling our brains for years, we were reluctantly driven to the sad conclusion, that it was almost impossible to escape from slavery in Georgia, and travel 1,000 miles across the slave States. We therefore resolved to get the consent of our owners, be married, settle down in slavery, and endeavor to make ourselves as comfortable as possible under that system; but at the same time ever to keep our dim eyes steadily fixed upon the glimmering hope of liberty, and earnestly pray God mercifully to assist us to escape from our unjust thraldom.

We were married, and prayed and toiled on till December 1848, at which time (as I have stated) a plan suggested itself that proved quite successful, and in eight days after it was first thought of we were free from the horrible trammels of slavery, and glorifying God who had brought us safely out of a land of bondage.

Knowing that slaveholders have the privilege of taking their slaves to any part of the country they think proper, it occurred to me that, as my wife was nearly white, I might get her to disguise herself as

an invalid gentleman, and assume to be my master, while I could attend as his slave, and that in this manner we might effect our escape. After I thought of the plan, I suggested it to my wife, but at first she shrank from the idea. She thought it was almost impossible for her to assume that disguise, and travel a distance of 1,000 miles across the slave States. However, on the other hand, she also thought of her condition. She saw that the laws under which we lived did not recognize her to be a woman, but a mere chattel, to be bought and sold, or otherwise dealt with as her owner might see fit. Therefore the more she contemplated her helpless condition, the more anxious she was to escape from it. So she said, "I think it is almost too much for us to undertake; however, I feel that God is on our side, and with his assistance, notwithstanding all the difficulties, we shall be able to succeed. Therefore, if you will purchase the disguise, I will try to carry out the plan."

But after I concluded to purchase the disguise, I was afraid to go to anyone to ask him to sell me the articles. It is unlawful in Georgia for a white man to trade with slaves without the master's consent. But, notwithstanding this, many persons will sell a slave any article that he can get the money to buy. Not that they sympathize with the slave, but merely because his testimony is not admittted in court against a free white person.

Therefore, with little difficulty I went to different parts of the town, at odd times, and purchased things piece by piece (except the trousers which she found necessary to make) and took them home to the house where my wife resided. She being a ladies' maid, and a favorite slave in the family, was allowed a little room to herself; and amongst other pieces of furniture which I had made in my overtime, was a chest of drawers; so when I took the articles home, she locked them up carefully in these drawers. No one about the premises knew that she had anything of the kind. So when we fancied we had everything ready the time was fixed for the flight. But we knew it would not do to start off without first getting our master's consent to be away for a few days. Had we left without this, they would soon have had us back into slavery, and probably we should never have got another fair opportunity of even attempting to escape.

Some of the best slaveholders will sometimes give their favorite slaves a few days' holiday at Christmas time; so, after no little amount of perseverance on my wife's part, she obtained a pass from her mistress, allowing her to be away for a few days. The cabinetmaker with whom I worked gave me a similar paper, but said that he needed my services very much, and wished me to return as soon as the time granted was up. I thanked him kindly; but somehow I have not been able to make it convenient to return yet; and, as the free air of good old England agrees so well with my wife and our dear little ones, as well as with myself, it is not at all likely we shall return at present to the "peculiar institution" of chains and stripes.

On reaching my wife's cottage she handed me her pass, and I showed mine, but at that time neither of us were able to read them. It is not only unlawful for slaves to be taught to read, but in some of the States there are heavy penalties attached, such as fines and imprisonment, which will be vigorously enforced upon anyone who is humane enough to violate the so-called law.

However, at first, we were highly delighted at the idea of having gained permission to be absent for a few days; but when the thought flashed across my wife's mind, that it was customary for travelers to register their names in the visitors' book at hotels, as well as in the clearance or

Custom House book at Charleston, South Carolina — it made our spirits droop within us.

So, while sitting in our little room upon the verge of despair, all at once my wife raised her head, and with a smile upon her face, which was a moment before bathed in tears, said, "I think I have it!" I asked what it was. She said, "I think I can make a poultice and bind up my right hand in a sling, and with propriety ask the officers to register my name for me." I thought that would do.

It then occurred to her that the smoothness of her face might betray her; so she decided to make another poultice, and put it in a white handkerchief to be worn under the chin, up the cheeks, and to tie over the head. This nearly hid the expression of the countenance, as well as the beardless chin.

My wife, knowing that she would be thrown a good deal into the company of gentlemen, fancied that she could get on better if she had something to go over the eyes; so I went to a shop and bought a pair of green spectacles. This was in the evening.

We sat up all night discussing the plan, and making preparations. Just before the time arrived, in the morning, for us to leave, I cut off my wife's hair square at the back of the head, and got her to dress in the disguise and stand out on the floor. I found that she made a most respectable-looking gentleman.

When the time had arrived for us to start, we blew out the lights, knelt down, and prayed to our Heavenly Father mercifully to assist us, as he did his people of old, to escape from cruel bondage; and we shall ever feel that God heard and answered our prayer. Had we not been sustained by a kind, and I sometimes think special, providence, we could never had overcome the mountainous difficulties which I am now about to describe.

After this we rose and stood for a few moments in breathless silence — we were afraid that someone might have been about the cottage listening and watching our movements. So I took my wife by the hand, stepped softly to the door, raised the latch, drew it open, and peeped out. Though there were trees all around the house, yet the foliage scarcely moved; in fact, everything appeared to be as still as death. I then whispered to my wife, "Come my dear, let us make a desperate leap for liberty!" But poor thing, she shrank back, in a state of trepidation. I turned and asked what the matter; she made no reply, but burst into violent sobs, and threw her head upon my breast. This appeared to touch my very heart, it caused me to enter into her feelings more fully than ever. We both saw the many mountainous difficulties that rose one after the other before our view, and knew far too well what our sad fate would have been, were we caught and forced back into our slavish den. Therefore, on my wife's fully realizing the solemn fact that we had to take our lives, as it were, in our hands, and contest every inch of the 1,000 miles of slave territory over which we had to pass, it made her heart almost sink within her. However, the sobbing was soon over, and after a few moments of silent prayer she recovered her self-possession, and said, "Come, William, it is getting late, so now let us venture upon our perilous journey."

We then opened the door, and stepped as softly out as "moonlight upon the water." I locked the door with my own key, which I now have before me, and tiptoed across the yard into the street. I say tiptoed, because we were like persons near a tottering avalanche, afraid to move, or even breathe freely, for fear the sleeping tyrants should be aroused, and come down upon us with double vengeance, for daring to attempt to

escape in the manner which we contemplated.

We shook hands, said farewell, and started in different directions for the railway station. I took the nearest possible way to the train, for fear I should be recognized by someone, and got into the Negro car in which I knew I should have to ride; but my *master* (as I will now call my wife) took a longer way round, and only arrived there with the bulk of the passengers. He obtained a ticket for himself and one for his slave to Savannah, the first port, which was about 200 miles off. My master then had the luggage stowed away, and stepped into one of the best carriages.

But just before the train moved off I peeped through the window, and, to my great astonishment, I saw the cabinetmaker with whom I had worked so long, on the platform. He stepped up to the ticketseller, and asked some question, and then commenced looking rapidly through the passengers, and the carriages. Fully believing that we were caught, I shrank into a corner, turned my face from the door, and expected in a moment to be dragged out. The cabinetmaker looked into my master's carriage, but did not know him in his new attire, and, as God would have it, before he reached mine the bell rang, and the train moved off.

I have heard since that the cabinetmaker had a presentiment that we were about to "make tracks for parts unknown"; but, not seeing me, his suspicions vanished, until he received the startling intelligence that we had arrived in a free State.

As soon as the train had left the platform, my master looked round in the carriage, and was terror-stricken to find a Mr. Cray — an old friend of my wife's master, who dined with the family the day before, and knew my wife from childhood — sitting on the same seat.

The doors of the American railway carriages are at the ends. The passengers walk up the aisle, and take seats on either side; and as my master was engaged in looking out of the window, he did not see who came in.

My master's first impression, after seeing Mr. Cray, was, that he was there for the purpose of securing him. However, my master thought it was not wise to give any information respecting himself, and for fear that Mr. Cray might draw him into conversation and recognize his voice, my master resolved to feign deafness as the only means of self-defense.

After a little while, Mr. Cray said to my master, "It is a very fine morning, sir." The latter took no notice, but kept looking out of the window. Mr. Cray soon repeated this remark, in a little louder tone, but my master remained as before. This indifference attracted the attention of the passengers near, one of whom laughed out. This, I suppose, annoyed the old gentleman; so he said, "I will make him hear"; and in a loud tone of voice repeated, "It is a very fine morning, sir."

My master turned his head, and with a polite bow said, "Yes," and commenced looking out of the window again.

One of the gentlemen remarked that it was a very great deprivation to be deaf. "Yes," replied Mr. Cray, "and I shall not trouble that fellow any more." This enabled my master to breathe a little easier, and to feel that Mr. Cray was not his pursuer after all. The gentlemen then turned the conversation upon the three great topics of discussion in first-class circles in Georgia, namely, Niggers, Cotton and the Abolitionists.

My master had often heard of abolitionists, but in such a connection as to cause him to think that they were a fearful kind of wild

animal. But he was highly delighted to learn, from the gentlemen's conversation, that the abolitionists were persons who were opposed to oppression; and therefore, in his opinion, not the lowest, but the very highest, of God's creatures.

Without the slightest objection on my master's part, the gentlemen left the carriage at Gordon, for Milledgeville (the capital of the state).

We arrived at Savannah early in the evening, and got into an omnibus, which stopped at the hotel for the passengers to take tea. I stepped into the house and brought my master something on a tray to the omnibus, which took us in due time to the steamer, which was bound for Charleston, South Carolina.

Soon after going on board, my master turned in; and as the captain and some of the passengers seemed to think this strange, and also questioned me respecting him, my master thought I had better get out the flannels and poultice which we had prepared for the rheumatism, warm them quickly by the stove in the gentleman's salon, and bring them to his berth. We did this as an excuse for my master's retiring to bed so early.

It was by this time warm enough, so I took it to my master's berth, remained there a little while, and then went on deck and asked the steward where I was to sleep. He said there was no place provided for colored passengers, whether slave or free. So I paced the deck till a late hour, then mounted some cotton bags, in a warm place near the funnel, sat there till morning, and then went and assisted my master to get ready for breakfast.

He was seated at the right hand of the captain, who, together with all the passengers, inquired very kindly after his health. As my master had one hand in a sling, it was my duty to carve his food. But when I went out the captain said, "You have a very attentive boy, sir; but you had better watch him like a hawk when you get on to the North. He seems all very well here, but he may act quite differently there. I know several gentlemen who have lost their valuable niggers among the d----d cutthroat abolitionists."

Before my master could speak, a rough slave dealer, who was sitting opposite, with both elbows on the table, and with a large piece of broiled fowl in his fingers, shook his head with emphasis, and in a deep Yankee tone, forced through his crowded mouth the words, "Sound doctrine, captain, very sound." He then dropped the chicken into the plate, leant back, placed his thumbs in the armholes of his fancy waistcoat, and continued, "I would not take a nigger to the North under no consideration. I have had a deal to do with niggers in my time, but I never saw one who ever had his heel upon free soil and was worth a d--n." "Now stranger," addressing my master, "if you have made up your mind to sell that ere nigger, I am your man; just mention your price, and if it isn't out of the way, I will pay for him on this board with hard silver dollars." This hard-featured, bristly-bearded, wire-headed, red-eyed monster, staring at my master as the serpent did at Eve, said, ""What do you say, stranger?" He replied, "I don't wish to sell, sir; I cannot get on well without him."

"You will have to get on without him if you take him to the North," continued this man; "for I can tell ye, stranger, as a friend, I am an older cove than you, I have seen lots of this ere world, and I reckon I have had more dealings with niggers than any man living or dead. I was once employed by Gen. Wade Hampton, for 10 years, in doing nothing but breaking 'em in; and everybody knows that the General would not have a man that didn't understand his business. So I tell ye, stranger, again, you

had better sell, and let me take him down to Orleans. He will do you no good if you take him across Mason's and Dixon's line; he is a keen nigger, and I can see from the cut of his eye that he is certain to run away." My master said, "I think not, sir; I have great confidence in his fidelity."

"F*idevil* ," indignantly said the dealer, as his fist came down upon the edge of the saucer and upset a cup of hot coffee in a gentleman's lap. (As the scalded man jumped up the trader quietly said, "Don't disturb yourself, neighbor; accidents will happen in the best of families.") "It always makes me mad to hear a man talking about fidelity in niggers. There isn't a d----d one 'em who wouldn't cut sticks, if he had half a chance."

By this time we were near Charleston; my master thanked the captain for his advice, and they all withdrew and went on deck, where the trader fancied he became quite eloquent. He drew a crowd around him, and with great emphasis said, "Cap'en, if I was the president of this mighty United States of America, the greatest and freest country under the whole universe, I would never let no man, I don't care who he is, take a nigger into the North and bring him back here, filled to the brim, as he is sure to be with d----d abolition vices, to taint all quiet niggers with the hellish spirit of running away. These air, cap'en, my flat-footed, every day, right up and down sentiments, and as this is a free country, cap'en, I don't care who hears 'em; for I am a Southern man, every inch on me to the backbone. " "Good!" said an insignificant-looking individual of the slave dealer stamp. "Three cheers for John C. Calhoun and the whole fair sunny South!" added the trader. So off went their hats, and out burst a terrific roar of irregular but continued cheering. My master took no more notice of the dealer. He merely said to the captain that the air on deck was too keen for him, and he would therefore return to the cabin.

The boat had now reached the wharf. The officer wished my master a safe and pleasant journey, and left the salon.

There were a large number of persons of the quay waiting the arrival of the steamer: but we were afraid to venture out for fear that someone might recognize me; or that they had heard that we were gone, and had telegraphed to have us stopped. However, after remaining in the cabin till all the other passengers were gone, we had our luggage placed on a fly, and I took my master by the arm, and with a little difficulty he hobbled on shore, got in and drove off to the best hotel, which John C. Calhoun, and all the other great Southern fire-eating statesmen, made their headquarters in Charleston.

On arriving at the house the landlord ran out and opened the door: but judging, from the poultices and green glasses, that my master was an invalid, he took him very tenderly by one arm and ordered his man to take the other.

My master then eased himself out, and with their assistance found no trouble in getting up the steps into the hotel. The proprietor made me stand on one side, while he paid my master the attention and homage he thought a gentleman of his high position merited.

My master asked for a bedroom. The servant was ordered to show a good one, into which we helped him. The servant returned. My master then handed me the bandages, I took them downstairs in great haste, and told the landlord my master wanted two hot poultices as quickly as possible. He rang the bell, the servant came in, to whom he said, "Run to the kitchen and tell the cook to make two hot

poultices right off, for there is a gentleman upstairs very badly off indeed!"

In a few minutes the smoking poultices were brought in. I placed them in white handkerchiefs, and hurried upstairs, went into my master's apartment, shut the door, and laid them on the mantelpiece. As he was alone for a little while, he thought he could rest a great deal better with the poultices off. However, it was necessary to have them to complete the remainder of the journey. I then ordered dinner, and took my master's boots out to polish them.

When we left Macon, it was our intention to take a steamer at Charleston through to Philadelphia; but on arriving there we found that the vessels did not run during the winter, and I have no doubt it was well for us they did not; for on the very last voyage the steamer made that we intended to go by, a fugitive was discovered secreted on board, and sent back to slavery. However, as we had also heard of the Overland Mail Route, we were all right. So I ordered a fly to the door, had the luggage placed on; we got in, and drove down to the Custom House Office, which was near the wharf where we had to obtain tickets, to take a steamer for Wilmington, North Carolina. When we reached the building, I helped my master into the office, which was crowded with passengers. He asked for a ticket for himself and one for his slave to Philadelphia. This caused the principal officer — a very mean-looking, cheese-colored fellow, who was sitting there — to look up at us very suspiciously, and in a fierce tone of voice he said to me, "Boy, do you belong to that gentleman?" I quickly replied, "Yes, sir" (which was quite correct). The tickets were handed out, and as my master was paying for them the chief man said to him, "I wish you to register your name here, sir, and also the name of you nigger, and pay a dollar duty on him." My master paid the dollar, and pointing to the hand that was in the poultice, requested the officer to register his name for him. This seemed to offend the "high-bred" South Carolinian. He jumped up, shaking his head, and cramming his hands almost through the bottom of his trousers pockets, with a slave bullying air, said, "I shan't do it."

This attracted the attention of all the passengers. Just then the young military officer with whom my master traveled and conversed on the steamer from Savannah stepped in, somewhat the worse for brandy; he shook hands with my master, and pretended to know all about him. He said, "I know his kin (friends) like a book"; and as the officer was known in Charleston, and was going to stop there with friends, the recognition was very much in my master's favor.

The captain of the steamer, a good-looking jovial fellow, seeing that the gentleman appeared to know my master, and perhaps not wishing to lose us as passengers, said in an off-hand sailorlike manner, "I will register the gentleman's name, and take the responsibility upon myself." He asked my master's name. He said, "William Johnson." The names were put down, I think, "Mr. Johnson and slave." The captain said, "It's all right now, Mr. Johnson." He thanked him kindly, and the young officer begged my master to go with him, and have something to drink and a cigar; but as he had not acquired these accomplishments, he excused himself, and we went on board and come off to Wilmington, North Carolina. When the gentleman finds out his mistake, he will, I have no doubt, be careful in future not to pretend to have an intimate acquaintance with an entire stranger. During the voyage the captain said, "It was rather sharp shooting this morning, Mr. Johnson. It was not out of any disrespect to you, sir; but they make it a rule to be very strict at Charleston. I have known families to be detained there with their slaves till reliable

information could be received respecting them. If they were not very careful, any d--d abolitionist might take off a lot of valuable niggers."

My master said, "I suppose so," and thanked him again for helping him over the difficulty.

We reached Wilmington the next morning, and took the train for Richmond, Virginia. We were landed at Washington, where we took a conveyance and hurried off to the train for Baltimore.

We left our cottage on Wednesday morning, the 21st of December, 1848, and arrived at Baltimore, Saturday evening, the 24th (Christmas Eve). Baltimore was the last slave port of any note at which we stopped.

On arriving there we felt more anxious than ever, because we knew not what that last dark night would bring forth. It is true we were near the goal, but our poor hearts were still as if tossed at sea; and, as there was another great and dangerous bar to pass, we were afraid our liberties would be wrecked, and, like the ill-fated *Royal Charter*, go down forever just off the place we longed to reach.

They are particularly watchful at Baltimore to prevent slaves from escaping to Pennsylvania, which is a free state. After I had seen my master into one of the best carriages, and was just about to step into mine, an officer, a full-blooded Yankee of the lower order, saw me. He came quickly up, and, tapping me on the shoulder, said, in his unmistakable native twang, together with no little display of his authority, "Where are you going, boy?" "To Philadelphia, sir," I humbly replied. "Well, what are you going there for?" "I am traveling with my master, who is in the next carriage, sir." "Well, I calculate you had better get him out; and be mighty quick about it, because the train will soon be starting. It is against my rules to let any man take a slave past here, unless he can satisfy them in the office that he has a right to take him along."

The officer then passed on and left me standing upon the platform, with my anxious heart apparently palpitating in the throat. At first I scarcely knew which way to turn. But it soon occurred to me that the good God, who had been with us thus far, would not forsake us at the 11th hour. So with renewed hope I stepped into my master's carriage, to inform him of the difficulty. I found him sitting at the farther end, quite alone. As soon as he looked up and saw me, he smiled. I also tried to wear a cheerful countenance, in order to break the shock of the sad news. I knew what made him smile. He was aware that if we were fortunate we would reach our destination at five o'clock the next morning, and this made it the more painful to communicate what the officer had said; but, as there was not time to lose, I went up to him and asked him how he felt. He said, "Much better," and that he thanked God we were getting on so nicely. I then said we were not getting on quite so well as we had anticipated. He anxiously and quickly asked what was the matter. I told him. He started as if struck by lightning, and exclaimed, "Good Heavens! William, is it possible that we are, after all, doomed to hopeless bondage?" I could say nothing, my heart was too full to speak, for at first I did not know what to do. However we knew it would never do to turn back to the "City of Destruction," like Bunyan's Mistrust and Timorous, because they saw lions in the narrow way after ascending the hill Difficulty; but press on, like Christian and Hopeful, to the great city in which dwelt a few "shining ones." So, after a few moments, I did all I could to encourage my companion, and we stepped out and made for the office; but how or where my master obtained sufficient

courage to face the tyrants who had power to blast all we held dear, heaven only knows! Queen Elizabeth could not have been more terror-stricken, on being forced to land at the traitor's gate leading to the Tower, than we were on entering that office. We felt that our very existence was at stake, and that we must either sink or swim. But, as God was our present and mighty helper in this as well as in all former trials, we were able to keep our heads up and press forwards.

On entering the room we found the principal man, to whom my master said, "Do you wish to see me, sir?" "Yes," said this eagle-eyed officer; and he added, "It is against our rules, sir, to allow any person to take a slave out of Baltimore into Philadelphia, unless he can satisfy us that he has a right to take him along." "Why is that?" asked my master, with more firmness than could be expected. "Because, sir," continued he, in a voice and manner that almost chilled our blood, "if we should suffer any gentleman to take a slave past here into Philadelphia; and should the gentleman with whom the slave might be travelling turn out not to be his rightful owner, and should the proper master come and prove that his slave escaped on our road, we shall have him to pay for; and, therefore, we cannot let any slave pass here without receiving security to show, and to satisfy us, that it is all right."

This conversation attracted the attention of the large number of bustling passengers. After the officer had finished, a few of them said, "Chit, chit, chit"; not because they thought we were slaves endeavoring to escape, but merely because they thought my master was a slaveholder and invalid gentleman, and therefore it was wrong to detain him. The officer, observing that the passengers sympathized with my master, asked him if he was not acquainted with some gentleman in Baltimore that he could get to endorse for him, to show that I was his property, and that he had a right to take me off. He said, "No," and added, "I bought tickets in Charleston to pass us through to Philadelphia, and therefore you have no right to detain us here." "Well, sir," said the man, indignantly, "right or no right, we shan't let you go." These sharp words fell upon our anxious hearts like the crack of doom, and made us feel that hope only smiles to deceive.

For a few moments perfect silence prevailed. My master looked at me, and I at him, but neither of us dared to speak a word, for fear of making some blunder that would tend to our detection. We knew that the officers had power to throw us into prison, and if they had done so we must have been detected and driven back, like the vilest felons, to a life of slavery, which we dreaded far more than sudden death.

We felt as though we had come into deep waters and were about being overwhelmed, and that the slightest mistake would clip asunder the last brittle thread of hope by which we were suspended, and let us down forever into the dark and horrible pit of misery and degradation from which we were straining every nerve to escape. While our hearts were crying lustily unto Him who is ever ready and able to save, the conductor of the train that we had just left stepped in. The officer asked if we came by the train with him from Washington; he said we did, and left the room. Just then the bell rang for the train to leave, and had it been the sudden shock of an earthquake it could not have give us a greater thrill. The sound of the bell caused every eye to flash with apparent interest, and to be more steadily fixed upon us than before. But, as God would have it, the officer all at once thrust his fingers through his hair, and in a state of great agitation said, "I really don't know what to do; I calculate it is all right." He then told the clerk to run and tell the conductor to "let this gentleman and slave

pass," adding, "As he is not well, it is a pity to stop him here. We will let him go." My master thanked him, and stepped out and hobbled across the platform as quickly as possible. I tumbled him unceremoniously into one of the best carriages, and leaped into mine just as the train was gliding off towards our happy destination.

We thought of this plan about four days before we left Macon; and as we had our daily employment to attend to, we only saw each other at night. So we sat up the four long nights talking over the plan and making preparations.

We had also been four days on the journey; and as we traveled night and day, we got but very limited opportunities for sleeping. I believe nothing in the world could have kept us awake so long but the intense excitement, produced by the fear of being retaken on the one hand, and the bright anticipation of liberty on the other.

I also met with a colored gentleman on this train, who recommended me to a boarding house that was kept by an abolitionist, where he thought I would be quite safe, if I wished to run away from my master. I thanked him kindly, but of course did not let him know who we were. Late at night, or rather early in the morning, I heard a fearful whistling of the steam engine; so I opened the window and looked out, and saw a large number of flickering lights in the distance, and heard a passenger in the next carriage--who also had his head out the window--say to his companion, "Wake up, old horse, we are at Philadelphia!"

The sight of those lights and that announcement made me feel almost as happy as Bunyan's Christian must have felt when he first caught sight of the cross. I, like him, felt that the straps that bound the heavy burden to my back began to pop, and the load to roll off. I also looked, and looked again, for it appeared very wonderful to me how the mere sight of our first city of refuge become so light and happy. As the train speeded on, I rejoiced and thanked God with all my heart and soul for his great kindness and tender mercy, in watching over us, and bringing us safely through.

As soon as the train had reached the platform, before it had fairly stopped, I hurried out of my carriage to my master, whom I got at once into a cab, placed the luggage on, jumped in myself, and we drove off to the boarding house which was so kindly recommended to me. On leaving the station, my master — or rather my wife, as I may now say — who had from the commencement of the journey borne up on a manner that much surprised us both, grasped me by the hand, and said, "Thank God, William, we are safe!" then burst into tears, leant upon me, and wept like a child. The reaction was fearful. So when we reached the house, she was in reality so weak and faint that she could scarcely stand alone. However, I got her into the apartments that were pointed out, and then we knelt down, on this sabbath, and Christmas Day — a day that will ever be memorable to God, for his goodness in enabling us to overcome so many perilous difficulties, in escaping out of the jaws of the wicked.

After my wife had a little recovered herself, she threw off the disguise and assumed her own apparel. We then stepped into the sitting room and asked to see the landlord. The man came in, but he seemed thunder-struck on finding a fugitive slave and his wife, instead of a "young cotton planter and his nigger." As his eyes traveled round the room, he said to me, "Where is your master?" I pointed him out. The man gravely replied, "I am not joking, I really wish to see your master." I pointed him out again, but at first he could not believe his eyes; he said "he knew that was not the gentleman that came with me."

But, after some conversation, we satisfied him that we were fugitive slaves, and had just escaped in the manner I have described. We asked him if he thought it would be safe for us to stop in Philadelphia. He said he thought not, but he would call in some persons who knew more about the laws than himself. He then went out, and kindly brought in several of the leading abolitionists in the city, who gave us a most hearty and friendly welcome amongst them. As it was in December, and also as we had just left a very warm climate, they advised us not to go to Canada as we had intended, but to settle in Boston in the United States. It is true that the Constitution of the republic has always guaranteed the slaveholders the right to come into any of the so-called free states, and take their fugitives back to southern Egypt. But through the untiring, uncompromising, and many efforts of Mr. Garrison, Wendell Phillips, Theodore Parker, and a host of other noble abolitionists of Boston and the neighborhood, public opinion in Massachusetts had become so much opposed to slavery and to kidnapping, that it was almost impossible for anyone to take a fugitive slave out of that State.

So we took the advice of our good Philadelphia friends, and settled at Boston. I shall have something to say about our sojourn there presently.

Among other friends we met with at Philadelphia, was Robert Purves, Esq., a well-educated and wealthy colored gentleman, who introduced us to Mr. Barkley Ivens, a member of the Society of Friends, and a noble and generous-hearted farmer, who lived at some distance in the country.

We finally, as I have stated, settled at Boston, where we remained nearly two years, I employed as cabinetmaker and furniture broker, and my wife at her needle; and, as our little earnings in slavery were not all spent on the journey, we were getting on very well, and would have made money, if we had not been compelled by the general government, at the bidding of the slaveholders, to break up business, and fly from under the Stars and Stripes to save our liberties and our lives.

In 1850, Congress passed the Fugitive Slave Bill, an enactment too infamous to have been thought of or tolerated by any people in the world, except the unprincipled and tyrannical Yankees. The following are a few of the leading features of the above law; which requires, under heavy penalties, that the inhabitants of the *free* states should not only refuse food and shelter to a starving, hunted human being, but also should assist, if called upon by the authorities, to seize the unhappy fugitive and send him back to slavery.

In no case is a person's evidence admitted in court, in defense of his liberty, when arrested under this law.

If the judge decides that the prisoner is a slave, he gets $10; but if he sets him at liberty, he only receives five.

After the prisoner has been sentenced to slavery, he is handed over to the United States marshal, who has the power, at the expense of the general government, to summon a sufficient force to take the poor creature back to slavery, and to the lash, from which he fled.

Our old masters sent agents to Boston after us. They took out warrants, and placed them in the hands of the United States marshal to execute. Our friends in Boston had these men arrested several times.

Our old masters, having heard how their agents were treated at Boston, wrote to Mr. Fillmore, who was then president of the states, to know what he could do to have

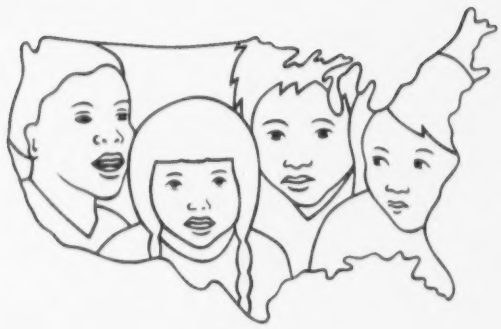
us sent back to slavery. Mr. Fillmore said that we should be returned. He gave instructions for military force to be sent to Boston to assist the officers in making the arrest. Therefore we, as well as our friends (among whom was George Thompson, Esq., late M.P. for the Tower Hamlets — the slave's long-tried, self-sacrificing friend, and eloquent advocate) thought it best, at any sacrifice, to leave the mock-free republic, and come to a country where we and our dear little ones can be truly free.

"No one daring to molest or make us afraid." But, as the officers were watching every vessel that left the port to prevent us from escaping, we had to take the expensive and tedious overland route to Halifax. We took a boat to Liverpool, England.

It was not until we stepped upon the shore at Liverpool that we were free from every slavish fear.

From William Craft's *Running a Thousand Miles for Freedom*

UNIT III:
THE NEW IMMIGRANTS:
LEARNING ABOUT THEIR CULTURE



UNIT III:
THE NEW IMMIGRANTS: LEARNING ABOUT THEIR CULTURES

LESSON 7
CAMBODIA:
TWO VIEWS OF CHILDHOOD, 1960s-1970s

RATIONALE: An initial understanding of migration is developed in Units I and II. In the next three units, the experiences of new refugees are explored in depth, using autobiographical information from the lives of Cambodian and Salvadoran children who immigrated to the United States during the 1980s. The content focuses on children to allow teachers to draw from student knowledge and for students to develop empathy and appreciation for the experiences of peers. This lesson explores the culture and geography of Cambodia.

OBJECTIVE: The students will read stories and make timelines of events in the lives of two Cambodian children. The students will locate the capital of Cambodia on a map.

TEACHING TIME: Three 30-minute lessons with one home assignment

MATERIALS:

Student Handout 7A: "Background Information on Cambodia"

Student Handout 7B: "Vanita""

Student Handout 7C: "Sak"

Student Handout 8: "Map of Cambodia"

Long, narrow sheets of paper; rulers

NEW KEY WORDS:

Cambodia	extended family	timeline
Southeast Asia	nuclear family	responsibilities
countries	single-parent family	contrast
cities	two-parent family	culture
events	compare	values
attitudes		

PROCEDURE:

1. Explain that the class will explore the lives of four refugee children who immigrated to the United States from Cambodia and El Salvador. Review definition of "refugee."
2. Locate Cambodia and Southeast Asia on a world map. Read background information on Cambodia (Student Handout 7A) in whole group. Discuss. Ask a few students to read "Vanita" and "Sak" to the class. Break students into pairs or small groups. Assignment: reread the accounts and underline dates and everyday events (riding bikes, working in the city, etc.) and special events (Buddhist funeral). In whole group, lay out the timeline and model the placement of the first few events. Ask students to complete the timeline in their small group.
3. Hand out maps (Student Handout 8) and instruct students to locate and mark Phnom Penh on the map.
4. Discuss timelines, listing on the board similarities and differences between the lives of the Cambodian children and students in the class. Compare and contrast extended vs. nuclear families, single-parent and two-parent families, attitudes toward death, school, family responsibilities, working outside the home. At the end of the discussion, ask the following questions: "If you could ask Vanita or Sak one question, what would it be?" "How might they answer your question?"

EVALUATION: The achievement of the student objective will be measured by the quality of the timelines and the maps.

HANDOUT 7A: BACKGROUND INFORMATION ON CAMBODIA

Adapted from "Cambodians in the United States: An Introduction to Their History and Culture," by Paula Gillett

Make sure you understand the following words before you read about Cambodia:

official
mainland
protectorate
political corruption
republic
fanatics
famine
communist

Cambodia, whose official name is the People's Republic of Kampuchea, is a small country in mainland Southeast Asia. The country's most important group and language are known as Khmer. Minority groups, who account for about 10% of the population, include Chinese, Vietnamese, the Moslem Cham, and various hill tribes. Cambodia's history and culture are of special interest to Americans because tragic events of the recent past have brought almost 100,000 refugees from that devastated land to the United States.

During the 9th through early 15th centuries, the great Cambodian kingdom of Angkor ruled most of mainland Southeast Asia. By the 16th century, the empire was in decline — attacked by bordering Thai and Vietnamese. In 1863, Cambodia became a French protectorate. In 1887, the French included Cambodia, with Laos and Vietnam, in the Union of French Indochina. French rule ceased in 1954 when independence was declared by Prince Norodom Sihanouk. Prince Sihanouk ruled Cambodia until his overthrow in 1970 by Lon Nol.

During the 1950s and 1960s, independent Cambodia was a stable, peaceful, largely farm society. But the war in Vietnam, political corruption in the Lon Nol government, and the growing Communist (Khmer Rouge) movement brought terror and suffering. Destruction was also caused by American bombs which were used to try to destroy Communists' camps in Cambodia. During these years, refugees from the bombed countryside migrated to the capital city of Phnom Penh.

The year of America's withdrawal from the Vietnamese war — 1975 — brought a period of unspeakable terror for Cambodians. Pol Pot's young Khmer Rouge fanatics wanted to rid the country of anyone who was not a Communist. City people were sent to the countryside. Families were deliberately broken up. Buddhist temples were destroyed and people arrested, tortured and killed. Of Cambodia's 1975 population of seven million, about one million died from assassination, malnutrition or forced labor.

In late 1978, the Vietnamese invaded the country. Fighting between the Pol Pot army and the Vietnamese destroyed much of the rice harvest and created a famine. Since the 1980s, the situation has improved under the Vietnamese-controlled regime. Phnom Penh is repopulated, Buddhism to some extent re-established and life improved. Many Cambodians, however, strongly oppose the new government because it is controlled by the Vietnamese.

The largest immigration of Cambodians into the United States occurred from 1975 to 1982. Many of these refugees have resettled in California and in the San Francisco Bay Area.

HANDOUT 7B: VANITA

Vanita immigrated to the United States from Cambodia in 1980 when she was 14 years old. Before you read her story, make sure you understand the meaning of the following words:

chaos	inheritance	seamstress
totalitarian	refugee	resigned
orphan	gruesome	starvation
ravenously	envious	hysterical
crochet	Pol Pot	Communism
regime		

As you read, try to answer the following questions:

1. What was Vanita's life like before the Pol Pot government took over Cambodia?
2. How did her life change during the Pol Pot regime?
3. How did her life change when the Vietnamese invaded Cambodia in 1979?

VANITA

My name is Vanita. I was born in Cambodia in December 1966. My family and I lived happily in a small city. We weren't rich, but we weren't poor either. I had two brothers and one sister. I am the third child. My father was a good professor. He loved us very much, especially my older sister. Sometimes I was very envious of her.

My father always drove us to school or home. He never let us walk. Every night he would teach us French. He could speak French very well. Sometimes he went to France, Singapore, Hong Kong, Tokyo or Malaysia. When he come back, he would bring lots of things for us.

My mother was a good housewife. She taught me and my sister how to sew clothes and how to crochet a lot of beautiful things.

Every weekend, my father would drive us to the zoo, to movies, to the park, everywhere. Sometimes we would go to visit our grandparents.

In 1970, the war began in my country. Our living was harder than before. Everything was very expensive. My father worked hard to get enough money for the family. The great sounds of guns and cannons shooting people made me afraid. My father didn't let us go to school because sometimes the enemies would shoot bombs and cannons at the schools. I loved school very much, so when my father left home, I would go to school without tellng him, but I could only go to school three or four days a week.

In 1975, the Pol Pot Communists took over my country. We had to leave our house and city to live in the country. No one thought this could ever happen. The Communists didn't let us live in our own houses or cities. We moved to live in a cottage. I asked my father, "Pa, why do we leave our home and live in a small house without furniture and without much else, like this?"

About three months later, I knew vaguely about communism. My family became poorer and poorer. In the regime, we had to work hard. We didn't have enough food to eat. My family worked very hard, especially my father. Not much later, he became very sick. I felt sorry for him because he used to have good food and good clothes, and he also wasn't used to working hard like that. My mother sold all her inheritance to help fight his sickness, but my father was still bad.

One day in December 1976, two men came to my house and told my father they had to take him to the hospital. Indeed they told lies. I was young, so I didn't understand. My father told me to pack his clothes. I immediately did what he told me. I handed his clothes to him and squeezed him. He was sad. His face betrayed that he was having troubles. He waved and left home with those two men.

I watched them until they were gone in the distance. When my mother got home, I told her everything that had happened. Her face became white. I helped her to bed.

"What's the matter, Ma?" I asked her.

"Nothing, dear. They really knew that your father was a professor," she told me with tears coming from her eyes.

"But they said they would take Pa to the doctor to see about his sickness," I said. My mother didn't say anything else. She cried harder and harder.

About two weeks later, my neighbor told me that my father had been killed. That was the day I lost my father. My mother lived with four children and with a lot of problems. My one-year-old brother was always hungry. He was young. He needed plenty of food. The food was scarce. I prefered not to eat; I saved mine for my little brother.

In February 1977, they killed my oldest brother. I was going crazy because I loved him more than even my sister. Sometimes I sat down and cried without eating anything. I wanted to be like I was before. My mother felt sorry for my father and my brother, but it had been impossible for her to help them to get away from death.

Soon my mother became very sick. My older sister had to go away to work for the Communists. I stayed with my mother to take care of her. I was very skinny. Everybody said I looked like a skeleton.

In September 1977, one night at about 6:00, my mother seemed to sense something. She was strange. She said, "You must go to see your sister. I heard my friend say she is very sick."

I said, "No, I can't leave you alone."

"You don't have to worry about me," she said. "Please go right now."

I didn't understand her goal, but I followed her request. I resigned myself to leaving. Before I left, I kissed her and said, "Good-bye, Ma. I'll be back in the morning."

Then she said, "Please, God, help my daughters. They're so young. They don't know anything yet."

I left home with tears in my eyes. It was dark and raining very hard. I slipped on the ground many times. I walked through a jungle which was very scary and dangerous. I used to be scared of ghosts and monsters, but I wasn't afraid of anything while going. It took me about five hours to get to my sister's. I got to the place where my sister lived at about 11:00 at night. She was sleeping. I woke her up. When she saw me, she was stunned.

"How did you get here? Aren't you scared?" she asked and put her arms around me tightly. Then she resumed, "Why didn't you stay home and take care of Ma?"

I told her everything that my mother had told me. Of course, my sister wasn't sick, but I didn't know why my mother had told me to go to her.

In the morning, my sister woke me up and said, "You should go home now. I want you to stay home and take care of Ma and our little brother." I was still sleepy; however, I had to go home. On the way, I was very tired. I was worried about my mother. "How is she?" I asked myself.

When I got home, I didn't see my mother's shoes in their usual place under the stairs. I realized that something was wrong with her. I rushed upstairs to find my mother. Of course, she was gone. I asked a woman who lived near me, and she said, "Two men took your mother to the hospital last night."

When I heard the word "hospital," I was stunned. I knew they had tried to play a trick on me again. I used to hear that word a lot. I cried and ran away from my house.

That woman cried, "Where are you going in this weather? Why don't you stay here for dinner?"

I was ravenously hungry, but I didn't want to stay and see my empty house. I didn't pay attention or listen to her. I wanted to avoid gruesome people like that.

When I got to my sister, at first I couldn't tell her. I cried hard. All of my sister's friends asked her what had happened to me. My sister told them a lie. She said, "My mother is very sick at the hospital." She didn't want them to know.

That night my sister said, "Now, listen to me. Stop crying. If you keep crying, we will both die. Tomorrow you must go to the hospital to find her and make sure if Mom is there or not."

I screamed, "Do you believe them? Haven't you heard that they tell you lies? I've had a lot of experience with this trick."

"You should follow my request," my sister said.

I woke up at about 4 in the morning. I hadn't eaten anything for two days. My sister found a little dried rice, all she had left. She gave it to me. Although it was a long way away and I was very tired, I persisted in finding my mother. I had almost reached the hospital when a policeman wouldn't let me go on. He asked me for a pass. I told him I didn't have a pass, but that my house was about two blocks from there, so he let me go.

When I got to the hospital, I met a lot of my mother's friends. I asked them if they had seen my mother and my little brother, but everyone said "No." I didn't believe them. I went from one room to another to find them, but I didn't see my mother or my little brother either. It was very dark when I left the hospital. I felt hopeless about finding my mother.

From that time on, I lived alone. Nobody took care of me. Sometimes I was crazy. My ambition was to die. About three or four months later, my sister and I were very far away from each other. For one year I didn't hear anything about my sister. I was very sick and almost died. I missed my sister very much. I thought she had died or that she might have been killed.

In January 1978, when I was working, my friend walked rapidly to me and said, "I saw your sister come back and go this way."

I couldn't believe her. "Really?" I asked her.

"Of course, it's true," she replied.

At 12, lunch time, I didn't go to have lunch. I went along the way that my friend had told me. I walked about one mile, then I stopped abruptly in front of a little house because I saw my sister sitting there. I was very hysterical when I saw her. She ran toward me and kissed me. She was very different; she was very skinny. I couldn't believe my eyes. I had always been envious of her when my father was alive because he loved her more than he loved me, but now I loved her more than before. My tears were rolling down my cheeks when I remembered my past. The saddest thing was that I had lost both of my parents. My sister said sweetly, "Please don't cry. Your tears can't help you to find our future." I thought everything she said was right. I stopped crying and dried my face.

My sister decided to leave me with her friend's parents for a while. I lived sadly with them because they didn't love me as much as my parents had. It was an unfortunate life for us.

In 1979, the Vietnamese came to take over my country. My sister and I tried to find our kin. We found my aunt, but she was very poor. She had a lot of children, so we couldn't live with her any longer. In 1980, we went back to our city. I found my grandmother and my aunts. They were very excited to see us, but they were also sad when they learned that my family had died. I went to my own house. I was sad because somebody else was living there. I

didn't go to school because the city was still in chaos. I stayed home, and sometimes I sold something at the market to earn money. My sister was a seamstress. She got married in May 1980.

In July 1980, we got a letter from my uncle. He said he would finance our trip to get here. I didn't want to live in my country but I didn't want to leave my grandmother either. She loved me and my sister as much as her life. She cried when she found out my sister and I had decided to leave. She was very old, so she couldn't come with us, and we didn't have enough money either.

We left our country on August 18, 1980. Although I had left my country, I still couldn't stop my tears. We stayed for three months in each refugee camp. It took us seven months to get to the United States.

We arrived in the United States on February 10, 1981. I began to feel better. I was very happy with the beautiful cities and the busy streets. We lived with my uncle and his family. My uncle is my father's older brother. I came to school.

On my first day at school, I didn't know anything. A lot of students laughed at me when I said something wrong. I was very angry. I almost cried. When I got home, I told my sister everything that had happened to me at school. Then she said, "Don't worry about them. You must study harder. Your knowledge is the first fortune in your life." After that, I tried to study harder. As a result, my English improved. I always got good grades on the tests. All my teachers and classmates began to like me.

I'm having a new life in this country, but I can't forget my past. I've tried to forget it, but I still can't forget. Sometimes I dream that my father is teaching me French like he used to do when he was alive, but when I wake up, I know I am mistaken. I hang my head and cry. I can't study or do anything. Nothing can help me to be happy, so I could say that I am a troubled person. I am proud when I come to school or go somewhere else.

I don't want to stay home and think a lot about my past. Sometimes my good grades help me to put all of the bad things out of my mind. When I get a good grade, I forget everything that makes me feel foolish.

After the war, I lost most of my kin. I'll be unhappy as long as I'm alive. Someone who's an orphan like me can't be happy. In the course of my life, I've seen a lot of strange things and a lot of troubles. I've had a lot of experience with starvation and death. I hate war. I want to avoid war. I don't want to see it again. The war orphaned me.

Source: Carol Younglove, Editor, *Reflections: Young Immigrants Tell Their Stories* (Alameda County Superintendent of Schools, Hayward, 1982), pages 66-71.

HANDOUT 7C: SAK

Sak left Cambodia in 1979 when he was 15 years old. Unlike Vanita, he left before the Vietnamese invaded the country. Before you read, make sure you understand the meaning of the following words:

trench	port
retreated	capital city
mangoes	druggist
plantation	Buddhist
province	compass

As you read, try to answer the following questions:

1. What was Sak's life like on Long Forest Island?
2. How did Sak's life change after his father was killed in 1970?
3. How did Sak's life change after the Pol Pot government took over in 1975?
4. What events finally made Sak's family leave Cambodia?

SAK

My name is Sak. I was born on April 3, 1964, on the island called Long Forest in Cambodia. I was not born in a hospital, but in a house because when I was born, it was during the war. The war was between Cambodia and the Communist Vietnamese. The war was a bloody one.

During the night that I was born, my father was not home. He was shooting the Vietnamese. My father was a soldier. He worked with the message radio. My mother did not know what to do, so she called one of my neighbors who took a message and went with it to my father. After he got the message, my father asked the commander if he could go home and let someone take his place. The commander told him that there was no one except him. My father refused. The commander asked my father who was going to fight the Vietnamese if he went home. He could forget about my mother and send some nurses to take care of her because the country was very important to him. My father thought so, too. He had no choice. He asked the commander to phone the doctor for him.

After the doctor got the phone call from the commander, he sent an ambulance to my home right away. When the ambulance arrived, it was too late. I had already been born. The doctor did not know what to do. She just checked to see if everything was all right and went back.

That night my mother could not sleep because of the noise of the guns. I cried and cried that night. Everyone in the fort slept in the trench, but my mother and a neighbor stayed in the house. After three or four hours, the Vietnamese retreated, and the fight was over. In the morning, my father came home to see me and my mother. He was pleased because the child was a son. He asked her what they were going to name me. They decided to call me Sak. Sak meant "honor." I don't know why they gave me this name, but that's what they called me.

The time went very fast, and I grew up fast, too. I can't remember very much about myself. When I realized how big I was, I noticed that I was four years old already. I learned to enjoy nature around the island. The island was very beautiful, but I had never noticed it before. It had many trees and not too many hills. The island was very big. It was surrounded by the Mekong River. Most of the people who lived on the island were farmers. They grew corn, bananas, oranges, mangoes and many other kinds of fruit.

In the summer, my father and I went to my godfather's plantation and brought some fruit home. My godfather lived at the edge of the river. He was a nice man. He had a wife, but he didn't have any children. He met my father one day and asked me to be his godson. My father agreed.

Sometimes my father and I would go swimming and fishing on a boat. I didn't know how to swim at that time. My father would put me in the water where it was not deep. I wanted to learn how to swim, but my father said that I was too young, and one day he would teach me how.

Summer was the very best time on the island. I remember once when I was five years old and my father was not home. I wanted to go swimming in the river, so I asked my mother if she would let me go. She said "No." I wanted to go so bad, so I went to swim without letting her know. On the way, I saw many friends going to swim, too. When I reached the river, I took off my clothes and went into the water. I did not dare go into the deep area; I just

stayed near the shore. Suddenly, I saw a dead fish floating in the water, and I tried to catch it, but I couldn't reach it because of the wind. It went into the deep water. I followed, and then I fell down in a hole and started to drown. Fortunately, there was a woman washing clothes nearby who saw what had happened. She went into the water and pulled me to the shore. After she gave me some aid, she took me home to my mother. When we arrived home, my father had come back. When he heard the news, he was very angry at my mother because she had let me go swimming. My mother told him the reason, and he stopped being angry at her. My father told me not to go swimming again without him. After saying thanks to the woman, she went back to her house. From then on, I never dared go out alone again.

My life was a happy one on Long Forest Island for five years, but I knew that I was going to be sad because my family was going to move from the island to live in the province of Prey Veng very soon. I was going to miss all of my friends and my neighbors whom I had seen almost all the time. My father told me that a soldier was never sure about living in one place because soldiers must move from place to place to fight.

I argued with my father because I wanted to stay on the island with my godfather, but my father said, "No." He said that he knew how I felt, but not only our family, but the whole group of soldiers had to move. When I heard that, I was very happy because I was not going to miss my friends at all.

The next day we were going to move. I asked my father to say good-bye to my godfather and all of my friends. I went from village to village on my bike, and as I went, I thought of everything. After saying good-bye to all of my neighbors and friends, I went back home. When I arrived home, my father and mother had already packed the clothes and things that we needed for the next day's move. We had a party that evening. My mother and father had invited several guests. The party was fun. We had a dance and roasted ducks, but I was not happy because that day was the last day to live on the island.

After the party was over, I went to bed. I couldn't sleep. I did not want the next day to come. I just sat there on my bed. My father told me to sleep, to get some rest, so I put myself to bed. I went to sleep for a while and woke up when I heard the noises of the chickens and roosters. I turned on the light to see what time it was. It was 4 in the morning already. I did not believe it. The time had gone so fast, but I knew that I had gone to bed very late the night before.

Everyone in the fort was ready, waiting for the time to come. It was a nice day that morning at about 8 when the trucks came and picked us up to take us to the port. There were five army trucks. After filling up, the trucks headed west toward the port. It took about 15 minutes to get to the port. When we reached the port, we saw a big ship there. Everyone climbed aboard. At 9, the ship left the island and headed for the province of Prey Veng, which was not very far from the island that I lived on. We traveled about three hours and reached the Port of Prey Veng at noon.

The trucks were already waiting to take us to the fort where we would stay. After we arrived at the fort, the commander called us and gave us a house. The house was long. It looked like just one house, but there were five houses in each row. The fort was very big. It was close to a pond and had several wells where we could drink and take a bath. The name of the fort was the Fort of Number 10. It was divided into two parts. The eastern part was for the soldiers that had moved from Long Forest

Island, and the western part was for another group that had moved from another city. I didn't have many friends at first, and I was very sad. I always thought of Long Forest Island, but later on, I had many friends, and I learned to enjoy living in Prey Veng. We lived in Prey Veng for three years. I had not gone to school yet.

In 1970, my father went to fight and got a very bad injury. They took him to the hospital, and he died at 4 in the morning. After we heard the news, we were very sad, and we all cried. We went to him in the morning and saw that they had put him in the coffin already. When we opened up the lid, we saw that he had gotten shot beneath the heart. We went back home and prepared the ceremony to take him to burn in the Buddhist temple. After we picked up the ashes, we put them on a special plate which we left in the temple.

After my father died, our lives changed. My mother had to work very hard. She had a hard time because our family was a big one. I had three brothers and one sister. She helped my mother to work, too.

Later on, I went to school because I was seven years old. I had to get up at 7 in the morning because I had to go to school at 7:30. The school was not very far from the fort. I walked to school. In my country, the school did not give us breakfast or lunch. We had to go home and eat. Anyway, I enjoyed learning. I liked to go to school because I wanted to have a good education and a good future. I always thought that when I grew up, I would help my family.

Three years passed after I had started school. I was not a very smart student, but I got better grades. I was in the fourth grade, and my mother was very proud of me.

After my father died, my family's lives changed. We became very poor. Besides the money that my mother earned, we also received some money from my father's death, but it was not enough. My mother had to get that money from Phnom Penh, the capital city. It was very far away, and it was hard for her to go there because of the war. She could not go by car or by boat. The only way she could go was by helicopter, and they charged too much money.

Because these things had happened, my mother decided to go and live in the capital city. My mother asked my sister's father-in-law to help us because he was the captain of the air force, and he helped us. We did not have to pay for the trip.

Before we went to live in the capital city, my younger brother was very ill. He died the day before my brother-in-law got shot by the Communists. It was very sad during that time because many people got killed in the war.

After we arrived in Phnom Penh, we stayed in my mother's friend's house for several months until we found a house to rent. Then we moved. My new house was near a river called the Four Faces River. This house belonged to an old man and woman who were druggists. They sold medicine that was made from some kinds of trees.

The house had two floors. They stayed downstairs, and we stayed upstairs. They charged us [an enormous sum of money] for the rent. The money was not worth much at that time, but food cost a lot of money, especially rice. It cost [a tremendous sum] for a big sack. My mother had to work very hard to get money to buy rice. My mother sold several kinds of fruit at the market, and she also got little tips. My brother and I helped her, too. We went to the bakery early in the morning to get some bread to sell. My brother and I did not go to school because

at that time it was almost summer vacation, so they did not let us enroll. We had to wait until the vacation was over.

Our lives became more and more difficult. My mother did not know what to do ... so she decided to write a letter to ask my aunt and uncle to help her by taking my brother and me to live with them in Oddor Meanchey, and they agreed. My mother did not tell us about her plan until my uncle came, then she explained. We did not want to go at first, but then my brother and I changed our minds and decided to go and live with them.

After we said good-bye to our brother, sister and mother, we left the house. We took a bus and went to the airport in Phnom Penh. It took us about 30 minutes to reach it. The airport was very big, and there were several kinds of planes that I had never seen before. After we got out of the bus, we went straight into the airport and waited for plane number 623. The plane was an army-air force plane. They did not charge us any money because our uncle was a soldier. In about 30 minutes, the plane arrived, and we all climbed aboard. The plane remained about 15 minutes to refuel, and after that, it was ready to go. The engine roared very loudly, and up we went. I felt very excited and nervous because that was the first time that I had been on an airplane. The plane went high up into the clouds, and I saw a beautiful scene below me. Everything was tiny and small. At first I was kind of nervous, but when I got used to it, I enjoyed it very much. I had heard people say that taking a trip on an airplane was fun, and I did not believe them, but now I knew that it was really fun.

The plane flew about two hours and landed at the airport in Oddor Meanchey, and we got off. The airport was not big, and there were only a few planes. It was not an airport yet because they had just built it. When we left the airport, our aunt was waiting for us with a motorcycle and a buggy outside. We got in the buggy, and we all went home.

Once again, my aunt and uncle's house was in the army fort near the edge of a fence. That day, after we ate dinner, our aunt led us to a bedroom and let us rest. We went to sleep very fast because of the long trip.

In the morning, our uncle did not wait; he took us to school and registered us at once. Our uncle was a good man. All he wanted was to let us go to school and have a good education because we were still young. He always said that when he was a kid, he was a smart student, but he never had a chance to go to college because his family was poor and had no money to support him. I felt sorry for him and tried to take his advice because I knew he was right.

After one month had passed, I learned to forget about the sad things that I had been through because I enjoyed living with my aunt and uncle. My brother and I had been living with our aunt and uncle for about four months when our country was surrounded by the Communists, and they took over.

After the Pol Pot Communists took over our country, they began to kill people. They said that we could not go to school, and we could not spend the money which we had because it was nothing but paper. They took the people living in the country to live in the city, and the city people went to live in the country. They burned down the houses and destroyed all the ancient things, like the temple. They also took all the gold and silver which we had. They did all kinds of bad things. This happened beginning April 17, 1975. It happened so fast that I could not believe it.

They took my aunt and uncle's family, along with three other families, and let us

live in a little village in the country. They did not give us a house, but they let us stay in a school until we could build our own house.

At that time, my brother left to live with my other uncle because my aunt and uncle had a big family and could no longer feed him. We were going to starve one day because the money was useless. We had to work from daybreak till night in order to get food for ourselves. Besides the food that we worked for, we also had some extra food that my aunt and uncle had traded in exchange for clothes and jewelry.

At first, our living was good, but later it was getting rough because we could not trade with the farmers anymore. We did not know why, but one of them told us that the Communist government had threatened them about trading with us. They told us that someday they were going to kill us.

My uncle knew that things were getting rough. He had not told the other three families yet because he did not trust them.

One day the Communist government called all the heads of the families to meet them. My uncle and the other three families did not know why they wanted to see them. When they arrived at the place that they told them to go to, a man told them to go back home because the head of the council was not there. He told them that the head of the council had gone on an important business trip to the city, and he'd send for them when he come back. So my uncle and the other three men left. On the way back, they met a lady who worked for the Communists. She told them that they should escape because when the head of the council of the Communists came back, he'd kill them. My uncle and the other three heard the news and were very stunned. They said thanks to the lady and continued on their way.

Now everything was clear, and everyone was afraid. My uncle called the three families to come and discuss the problem. We had only two days left, so we decided to leave the country and escape to Thailand.

We left during the dark night. It was raining very hard. Everyone got soaking wet and cold. We did not get anywhere that night because we got lost. We ran into a flood, but we managed to get out of the water. We were very tired, and my uncle called out for a rest. Everyone went to sleep for a while and got up the next morning. We continued on our way after a light breakfast. We met a man and his son on the way. My uncle was going to kill them because he was afraid that they were going to tell the Communists, but instead the man and his son were all right. He knew that we were escaping, and told us not to go in the direction that we were heading because it was the wrong way, and there were a lot of Communist soldiers in front. We said thanks to them, and they left. That day we did not go any further. We waited until dark, and we were on our way. This time with a compass, we did not get lost anymore. We headed northwest, and after four nights and five days, we arrived at Thailand's border. It was a really beautiful and high country.

Anyway, after we arrived in a Thai village, the sheriff and the villagers gave us food. We were very hungry and ate a lot of food because it had been four days and four nights since we had had anything in our stomachs except some leaves and fruit from trees that we had found on the way.

After dinner, we slept in the sheriff's house until about 5 in the morning when a truck came and took us to the refugee camp in Prasat Surin where a lot of Cambodians were staying.

We lived in Thailand for three years waiting for our relatives to come, but they

never showed up, so my uncle decided to come to America. We arrived here on a plane on January 15, 1979.

We find the United States of America very beautiful and civilized, like everyone said, but this is not the reason why we are here. We are here because we wanted to study and have a good education in the future so that some day we will be able to go back to our country and help our nation. We are thankful for what the American people have done for us. We cannot repay it, but we will never forget it.

Source: Carol Younglove, Editor, *Reflections: Young Immigrants Tell Their Stories* (Alameda County Superintendent of Schools, Hayward, 1982), pages 66-71.

HANDOUT 8: MAP OF CAMBODIA AND PARTS OF SOUTHEAST ASIA

Name _____ Date _____

LESSON 8
EL SALVADOR: TWO VIEWS OF CHILDHOOD, 1970s-1980s

RATIONALE: Student exploration of the new refugees is broadened in this lesson to include the experiences of two Salvadoran children. Using excerpts from oral history transcriptions, students compare and contrast the geographic location and cultures of El Salvador and Cambodia.

OBJECTIVE: The students will read stories and make timelines of events in the lives of two Salvadoran children. The students will locate on a map the escape route of a Salvadoran refugee.

TEACHING TIME: 45-minute lesson with one home assignment

MATERIALS: Student Handout 9A: "Background Information on El Salvador"

Student Handout 9B: "Violeta"

Student Handout 9C: "Oscar"

Student Handout 10: "Escape to California"

Long, narrow sheets of paper; rulers

NEW KEY WORDS: El Salvador Salvadoran Central America

PROCEDURE:

1. Locate El Salvador on a world map. Compare location to Cambodia. Read background sheet in whole group. Hand out firsthand accounts (Student Handouts 9B and 9C) and map (Student Handout 10). Read accounts in class and ask students to underline events and dates.

   Home assignment: Make a timeline of events for each Salvadoran child. On Handout 10, locate and mark the cities along Oscar's escape route to California.

2. Discuss maps in class. Indicate that many refugees come illegally to California from El Salvador and other Central American countries.

Discuss timelines, comparing and contrasting the lifestyles and values of the Cambodian and Salvadoran children with those of the students in the class. (See Lesson 7)

EVALUATION: The achievement of the objective will be measured by teacher observations during the whole group discussion and by the quality of the timelines and maps.

HANDOUT 9A: BACKGROUND INFORMATION ON EL SALVADOR

Adapted from "El Salvador: A Country in Crisis," by Paula Gillett

Make sure you understand the following words before you read about El Salvador:

republic	densely	emigration
densely populated	highlands	subtropical
fertile	staple	heritage
torrential	maize	clergy
droughts	smallpox	syphilis
guerrillas	modernization	

El Salvador is the smallest of the five Central American republics. Roughly the size and shape of the state of New Jersey, El Salvador is the most densely populated country in all continental Latin America. It is also among the poorest countries. Despite the recent emigration of more than 10% of its population because of the political turmoil, its population continues to grow. Ninety percent of the people are a mixture of Spanish and Indian heritage.

A land of great beauty, El Salvador has more volcanoes than any other Latin American country. Several of the younger volcanoes are still active and earthquakes associated with eruptions continue to occur. The climate is subtropical, with torrential rains and high humidity from June through October. The land has many jagged hills and deep, fertile valleys. To this day, maize, a sturdy breed of corn, is the staple food of the great majority. It grows anywhere there is soil--alongside roads and even on the sides of cliffs. It thrives without fertilizers and resists torrential rains and droughts.

Twenty-five years ago, this country appeared to be a land of promise. Railroads, roads, factories and a modern international airport were constructed. To understand the events that reversed modernization and caused hundreds of thousands of Salvadorans to leave their country, we have to look at the history of today's problems.

Central America had a native population for thousands of years before the Spanish arrived in 1524. Warfare with the Spanish and the toll taken by European diseases such as smallpox and syphilis reduced the Indian population by 80% during the next 100 years. After winning independence from Spain in 1821, a tiny group of Salvadoran landowners took power, abolished Indian land rights, and reduced the life of the majority to poverty and misery.

During the 1950s and 1960s, poor Salvadorans began to migrate to the capital city of San Salvador and to neighboring countries. By 1979, El

Salvador was in a civil war. Civilians are killed, mostly by the army. Many of the local Catholic clergy work closely with the poor and openly express opposition to the government. The war has caused thousands of Salvadorans to flee their country and enter other Central American countries or the United States as illegal refugees.

HANDOUT 9B: VIOLETA

Violeta was born in Guatemala in 1970. She moved to El Salvador when she was a baby. While she was in El Salvador, the guerrillas were fighting the army. Violeta's small village was attacked by both the army and the guerrillas. Because of the danger, she left El Salvador as a legal refugee in 1985.

Before you read make sure you understand the meaning of the following words:

revolutionary	close-knit	ammunition
guerrilla	self-sufficient	recruit
government	slaughter	embroider
army	social science	fragment
village	orphan	immigration papers
legal refugee	priest	independent
border	grenade	mangoes

As you read, try to answer the following questions:

1. What was life like in Violeta's village before the first attack?
2. How did the village change after the attacks?
3. How did Violeta's life change after the attacks?
4. Why did Violeta decide to come to the United States?

VIOLETA

I was born in Guatemala in 1970. I am 17 years old, and I have three brothers and three sisters. I am the third oldest in my family. Five of my brothers and sisters are here in the United States. My mother is here, but I live with my aunt and her family. My aunt came to the United States with my mother about seven years ago in 1980. We didn't hear from her for seven months after she arrived here.

I lived with my grandmother in El Salvador. My mother brought me to her in 1970 when I was three months old. One of my brothers and one of my sisters also went to live with my grandmother. We all lived together in a very small village very far away from any big city. I loved the village. It was small, very poor, with lots of people. I think there were about 5,000 people there. The people were very close-knit and looked out for each other.

Most of the people in the village were farmers. They raised beans — red beans with white eyes — corn, rice, oranges, mangoes, two kinds of bananas, cows, pigs, and chickens. Mostly, they were self-sufficient and ate a lot of the food they produced. Extra rice was taken over dirt roads to sell in the big city market. My grandmother raised pigs. She always had six or seven of them. She would butcher them and sell the meat to others in the village. This is how we lived. I never went to the city to sell the food. I didn't see the city until I was 14 years old.

Most of the children in the village worked to help feed the family and buy clothes. They earned about one colon a day working in the fields, cleaning the streets, or embroidering children's clothing to sell. I helped my grandmother. I wanted to help her because she was very old, and it was hard for her to do some of the slaughtering. Every morning when the village was quiet and it was still dark, I would wake up — it was four o'clock in the morning — and go outside to the pen and check the pigs. I would look to see if they were healthy enough to slaughter. I would check their mouths for diseases. If they were healthy, I would slaughter them. My grandmother and I would do the butchering and get the meat ready to sell. I started helping like this in 1980 when I was 10 years old. I worked very hard until about seven o'clock in the morning when it was time for school. My sister, Dolores, didn't work because she was lazy. My brother Raul didn't like to do work because he was always busy chasing girls!

School started at seven. I loved my school. It was humble but very beautiful. It was much smaller than my school here in Oakland. There were about 400 students. The school was a long, one-story building with about 11 classrooms. Extra students were sent to a dance hall which was used as a classroom. I took many classes — math, social science, science and Spanish. We had only three or four minutes between classes, so there was little time to talk to friends. It was very sad sometimes because many of the students — maybe half of them — were orphans. They had no parents because their parents had been killed by the army or by the guerrillas who were fighting against the government. The kids who had families would try to help the orphans. I used to steal money from my grandmother and give it to kids I knew who had no family in the village. They were hungry.

Many of the teachers in the school were in favor of the revolution. They thought that the guerrillas could help solve the problems of poor people in the village. The teachers sometimes told us about how things would change if the guerrillas won the war. They said that we would have our own land and not be poor anymore. They said we wouldn't have to worry about getting enough food. Many of the priests

in the church also supported the guerrillas. They would tell us in their sermons to help the guerrillas. The teachers and the priests tried to recruit my friends and myself to join the guerrillas and fight the army. The guerrillas built tunnels under the school. They stored guns, grenades, and ammunition in the tunnels. I remember several times teachers went down into the tunnels and got guns and brought them to the classroom. The teachers would show us how to use the guns and ask us to join the guerrillas. This happened when I was about 13 years old. I didn't like seeing the guns. It made me feel that I might get hurt and the guns might be used on me. The guerrillas told us that if we wanted to join them we had to kill someone. This could mean killing a member of the family or someone else like a soldier from the army. I knew students who killed someone to show that they could live that kind of life. They did not kill a relative but a soldier from the army.

The army finally closed the school because they knew that the guerrillas were recruiting students to fight against them. The school was closed for a year, and I was happy because I wasn't forced to kill anyone or join the guerrillas. During the years that the school was open, we went home at noon. We had to go home early because many of the teachers had been killed and there was no one to teach the classes. I worked very hard when I came home from school. This helped us to earn more money to buy food. I took palm leaves from the trees and wove them together and made palm-leaf hats. I also learned how to embroider and sew. I made many different things. I sewed children's clothing and blouses. I embroidered clothing for fiestas, for the children. I made silk braids for women going to the fiestas. We sent the palm-leaf hats and the sewing and embroidery to the market in the city. We earned five colons for each hat. We sold the meat in the village market almost every day, even on Sunday after church.

One day — it was in 1984 — the guerrillas gathered outside of our village. There were army soldiers already in our village. My boyfriend was in the army. The guerrillas attacked the village to try to make the army leave. It was terrible. The bullets from the guns ripped through the thin walls of the village huts. People were killed inside their houses by the bullets. Many people died. After the battle, the guerrillas came back to the village and were looking for me. They thought that I was on the side of the army because my boyfriend was in the army. Before they attacked the village, the soldiers made me the village "queen."

A few months later the army and the guerrillas fought over the village again. This time it was really awful. We heard the guns and all the people ran into the streets. My sister and my grandmother and I ran.

The bullets were flying everywhere, and the people were falling to the ground. A friend who was pregnant was running, and I saw her hit by a bomb that the army dropped from an airplane. Children, babies, old people, friends from my school — all were falling and dying. We hid until the bombing stopped. My grandmother said, "We must leave! We will die here; we will die here!" We gathered up food and clothing and left that night for the city.

We had to walk over the hills and watch for soldiers. We walked for eight hours. We were afraid to stop. One time the planes few right over us. They started dropping bombs. My sister yelled, "Run! Run!" and we tumbled off the path down a steep hill. One of the bombs landed near me and a fragment went into my foot. We bandaged it and kept walking as soon as the planes were out of sight.

We stayed in the city for one year. This was about March of 1984. While we were there, my aunt, who lived in a neighboring village, was angry with me. She wanted to hurt me, so she told the soldiers that I

supported the guerrillas. The soldiers came looking for me in the city. They came to the door dressed in civilian clothes. When my grandmother opened the door, I could see that they were the army because I saw their army boots. I said to myself, "I am going to die!" But they just questioned me about what we were doing in the city. They knew that my aunt was lying because she had done this same thing to someone else. After we had been in the city for a year, people told us that everything was peaceful in the village. So we packed all our belongings and walked back. When we got there, we found that most of the buildings were destroyed. They had been bombed. Only a few hundred people lived in the houses that remained. Many thousands had been killed in the two attacks, and others ran away like we did. We stayed with friends. On the second night, the village was attacked again. I was thinking, "My God, not again!" After the gunfire stopped, we stayed in the house. We were there for six days without food and had very little water. It was cold, and we were frightened. I wanted to leave, but my grandmother wanted to stay. She said she wanted to die in the village where she was born.

About this time my aunt, who had left El Salvador with my mother, wrote to me. She sent money for me to fly to San Francisco. She had immigration papers for me so I could enter the United States as a legal refugee. She did this when she heard that the village was destroyed. My grandmother did not want me to leave her, but she didn't want me to stay in El Salvador because it was so dangerous. I didn't want to leave. I said, "This is my life. I want to live here with you." My grandmother insisted that I go, and so I took the plane to Mexico and then to San Francisco. There were three of us who left together: my sister, myself, and another girl. A Mexican man helped us on this trip. I arrived in the United States in July 1985.

My life here has not been easy. I felt overwhelmed, depressed, exhausted, and I cried every night at first. I still have many problems at home and in school. Sometimes it is very difficult at school. The Nicaraguan students think that they are better than the Salvadoran students. The boys argue about politics at school. The girls don't do this as much. Sometimes the Salvadoran students argue with each other about who is right — the guerrillas or the army. Some of my friends are from El Salvador, and some are from Mexico and Nicaragua. In my aunt's house there are many problems. We live in a small apartment. There are two younger children, my cousin and myself all in one bedroom. I have trouble studying because of the noise and the music. My aunt and I do not get along. My aunt says, "Your mother is a bad woman." When I try to tell her that she is wrong, she slaps my face.

I work all the time here, just like I did in El Salvador. I go to school during the week and after school I wash the dishes and the clothes for the family. On Saturday and Sunday, I work in a hotel laundry with my aunt. My younger sister doesn't work, but she watches my aunt's four-month-old baby after school. We cook Salvadoran food here — like red beans, arroz, chicken cooked in beer, spiced red meats, coconut drinks and other drinks made of tamarindos and mangoes. We speak Spanish, but I miss my country very much. I worry about my grandmother. I want to study English and become a nurse. Then I will be able to move out of the apartment and be independent. If the war stops, I want to return to my country. I want to see my village reborn. I miss the people and the village.

Based on an oral history interview conducted in 1987 with a Salvadoran student.

HANDOUT 9C: OSCAR

Oscar was born in El Salvador in 1972. He lived in a town in the southern part of the country. When he was a young child, revolutionary guerrilla soldiers and men from the army began recruiting boys to fight. When Oscar was older, he decided that he didn't want to fight on either side. He left the country as an illegal refugee in 1985. Before you read his story, make sure you understand the meaning of the following words:

medium-sized	corn stalks	godson
half brother	rice stalks	carpenter
revolution	palm leaves	electrician
guerrilla	ceramic pots	illegal refugee

As you read, try to answer the following questions:

1. What was life like in Oscar's town before he went into hiding?
2. How did his life change when he was no longer able to leave the house?
3. When did Oscar decide to come to the United States?

OSCAR

I was born in 1972 in a medium-sized town in the southern part of El Salvador. I am now 15 years old. I have a younger half-brother named Julio. Martha is my half-sister. We all lived with my grandmother. My father couldn't find work as a carpenter, so he went to Nicaragua. My mother left when I was three months old. My father took me to my grandmother's house very soon after my mother left. I have never seen my mother. My father came back to El Salvador when I was about five years old. He married again and had two more children--Julio and Martha. My father left for the United States in 1978.

My grandmother worked in the market in our town. There are about 25,000 people in the town and many small villages are located nearby. The farmers from the villages came to town and sold mangoes, cherries, bananas, cabbage, tomatoes, and carrots to my grandmother. She took the fruits and vegetables and sold them in the town market. She also sold lovely flowers which she grew in our garden.

My father's sister, who also lived in our town, came to our house every once and a while to give us money. This helped my grandmother take care of the three of us. I never worked outside of my house when I lived in El Salvador because when I was old enough to work — about nine or ten — I couldn't go out of the house. My grandmother was afraid that the army or the guerrillas would kidnap me and make me a soldier.

My grandmother's house was very much like other poor houses in El Salvador. The walls were made of corn stalks which were woven together. The roof was made of rice stalks. Some of the houses had palm-leaf roofs. It is very hot in El Salvador and the air circulates through the holes between the leaves and stalks and cools the inside of the house. The house had one large room with a dirt floor. The room was a little smaller than an American classroom. In one corner we had our beds. The beds were made of long boards, raised above the ground on short legs. Our mattresses were layers of palm leaves. We had a wooden table and chairs.

In our kitchen area of the room, my grandmother built a brick fireplace. It was square, about three-feet high. It looked something like a brick barbeque, with a place for the wood and two bars across the top of the firepit. On top of the two bars, my grandmother placed ceramic pots filled with water to cook beans and rice. The smoke from the fire drifted up to the ceiling and out the holes in between the leaves of the roof. We didn't need a chimney.

Most of the time we ate corn tortillas with rice and beans. My grandmother would buy corn and grind it down to a fine powder on a special stone called a "metate." She added water to the corn flour and patted and shaped the dough into tortillas. She cooked the tortillas on a large round, flat piece of ceramic called a "colmal." The colmal was placed on the two bars. The fire heated the colmal and the tortillas cooked on the hot colmal. When the tortillas were done, we spooned hot rice and beans on them, rolled them up, and ate them like sandwiches. We had plastic plates in the house, but we didn't need them for the tortillas.

In another corner of the room we kept three chickens in a small pen. My grandmother gave us one egg per day. Most of the time we drank water. Sometimes my grandmother put sugar in the water to make it taste sweet. She drank water and sometimes coffee. She went to a nearby river to bring fresh water to the house.

I had jobs to do around the house. I used to feed the chickens and sweep the floor. I had to find a special kind of bush and use it as a broom. My sister was responsible for washing the dishes and the ceramic pots.

I started school when I was six years old. I was in school for three years before my grandmother decided that it wasn't safe for me to leave the house. My school was very small — about 75 students. The schoolhouse was made of wood and the walls, which were about one inch thick, were stronger and thicker than the walls of our house. In those days, the guerrillas would come into town and burn and destroy things. The army patrolled the streets three times a day, looking for guerrillas. They patrolled near our school. I would watch them. Sometimes they hit and shot people who they thought were guerrillas. The guerrillas came into the streets sometimes and shot people who they thought supported the army.

The army soldiers never came into the school, but about three times a year, two or three guerrillas would come into our classroom. They tried to take boys away to train them to fight the army. I remember one time we heard them, and we hid under the tables. Some boys went out of the windows and ran. No one wanted to go with the guerrillas. All the girls were screaming and crying. One of the guerrillas grabbed a boy, and the teacher reached out to stop him. The guerrilla hit her with the end of his gun and then shot her. She died trying to keep them from taking the boy -- he was her godson.

The teachers were very afraid of the guerrillas, and they could do nothing to help when they came to school like this. The guerrillas usually had a car waiting on the street near the school, and they would take the boys away. The boy's family would not know where he was. During the time I was in school, many boys were taken by the guerrillas. They looked for boys who were about nine years old. The army also took boys, but not from the school. They took boys off the street. Mothers cried over their lost sons.

By the time I was eight years old my grandmother said, "You can't go to school anymore. You're in danger and you must stay in the house." By this time, only a few boys were left at school and the guerrillas started taking the girls.

When I was in the house, my grandmother worried that I would not learn how to read or write. She went to church every Sunday — church is important in my country because this is where people get together and talk. There was a woman in the church who would go around and teach the boys who hid in the houses like me. My grandmother arranged to have this teacher come to my house once a week to help me continue my studies. She paid the teacher three colons each Sunday in church. That was a lot of money. But she wanted me to learn to read. She didn't read very well. We had one book in the house — the *Bible* — she didn't read it to us because she said she didn't read well enough.

Many other children in the neighborhood hid in their houses, too. The teacher visited them. No one ever told on us. All the neighbors were hiding children, too. I stayed in the house for five years. Only twice was I in real danger. One night when I was 11 years old, I went outside to go to the bathroom. Some soldiers from the army were patrolling the neighborhood and saw me. They took me away for two weeks. They trained me for the army and even gave me a gun. One night, I decided to escape. I climbed through a window and ran home. My grandmother was careful after that. She listened for the night patrols and hid us under the bed until they walked past our house.

When I was about 10, my grandmother thought it would be safer if I went to my cousin's house in another town. The third night I was there, fighting broke out in the streets between the army and the guerrillas. A bullet came through the wall of the house and killed my cousin. I returned to my grandmother's house right away. I stayed in her house until I was 13. I hardly ever went outside. I played with marbles. Sometimes my brother and sister and I played tag in the house, but it was very hard for me to stay inside all the time.

When I was 13 years old I received a letter from my father in the United States. He wanted me to leave El Salvador but couldn't get me into the United States as a legal refugee. He said he made arrangements for a man in Guatemala to get me out of the country illegally. He sent money and told me what I should do.

The man in Guatemala arranged to have me smuggled in a fruit truck across the Salvadoran border. They put me in a box on the back of the truck and covered the box with coconuts. The truck left my town and went to San Salvador. From San Salvador we headed north, crossed the border, and stopped in Guatemala City where I met the man that my father knew. The man in Guatemala bought bus tickets to the Mexican border for both of us. At the border he put me on more buses until I arrived in Tijuana, Mexico. I was told to wear a certain color pants and shirt in Tijuana so that I could be recognized by the Mexican who was going to help me cross the border to the United States. We crossed at night — over the hills — and went to San Diego. The Mexican man left me there, and I went north to Los Angeles and then to San Francisco where I met my father.

When I first saw Los Angeles, I was amazed at the big buildings. I had never seen such big buildings in my whole life. The trip took one month, and I was very tired and a little bit scared. I now live with my father. I have been here since November 1985. Everything is better here.

My father is a carpenter and a gardener. I go to school and am learning English. In our neighborhood there are many other Salvadoran refugees. We go to church on Sunday and many people from the neighborhood attend the church, too. We also eat Salvadoran food at home. Sometimes I cook; sometimes my father brings home food from a Salvadoran restaurant in our neighborhood. My father and I both cook on Sundays. We still eat tortillas and beans and rice but now we have meat and chicken, too.

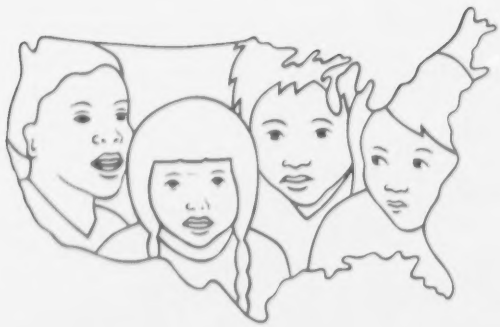
My friends at school are Salvadoran and Nicaraguan. Sometimes we argue about who is right, the guerrillas or the army. English is my favorite subject. I hope to learn it well enough to go to school and become an electrician. If I do this, I will be able to get a good job in San Salvador when I return to my country. I miss my grandmother very much. She is still in the town with my sister. I write to her once a month. Both my father and I want to return to El Salvador when the war is over.

Based on an oral history interview conducted in 1987 with a Salvadoran student.

HANDOUT 10: ESCAPE TO CALIFORNIA

Name _____ Date _____

UNIT IV:
MIGRATING TO A NEW LAND:
THE PUSH/PULL FACTORS



UNIT IV:
THE PUSH/PULL FACTORS

LESSON 9
LEAVING CAMBODIA

RATIONALE: Push-pull factors are defined in Unit II. In this lesson, students apply these definitions to determine specific experiences in Sak's and Vanita's lives that motivated them to come to the United States.

OBJECTIVE: The student will give examples of push-pull factors motivating Cambodian refugees.

TEACHING TIME: 45 minutes with one home assignment.

MATERIALS: Student Handout 11: "Leaving Cambodia"

Student timelines developed in Lesson #7

NEW KEY WORDS:

push factor	immigration laws
pull factor	revolution
legal refugee	discrimination
persecution	opportunities

PROCEDURE:

1. Distribute Student Handout 11 and completed timelines. In pairs or small groups, instruct students to review timelines (and the firsthand accounts, if necessary) and list experiences in Sak's and Vanita's lives that motivated them to come to the United States.

2. Discuss assignment in class, paying attention to whether students accurately apply the definitions. Point out that Sak and Vanita are legal refugees. Stress that U.S. immigration policy favored the entry of Southeast Asian refugees because many of them were anti-Communist and supported U.S. policies during the Vietnam war.

EVALUATION: The achievement of the objective will be measured by the quality of the response on the worksheet.

HANDOUT 11: LEAVING CAMBODIA: THE PUSH/PULL FACTORS

Name_____ Date _____

Push Factors

"Push factors" are reasons people leave their place of origin. Refugees leave because they are afraid that if they stay in their native land, they will be harmed or persecuted. Revolutions, wars, or disasters often create these conditions.

List one reason Vanita chose to leave Cambodia_____

_____

_____

_____

List one reason Sak chose to leave Cambodia_____

_____

_____

_____

Pull Factors

"Pull factors" are the reasons people are attracted to a particular place of destination. Examples of pull factors are: family members are already in the new place; laws in the new place encourage migration; the migrant hears stories about wealth, freedom and opportunities in the new place; the new place has a culture and language similar to the old one.

List one reason Vanita chose to come to the United States_____

_____

_____

_____

List one reason Sak chose to come to the United States _____

_____

_____

_____

LESSON 10
LEAVING EL SALVADOR

RATIONALE: Student understanding of push-pull factors is broadened in this lesson to include factors motivating immigrants from El Salvador.

OBJECTIVE: The student will compare and contrast push-pull factors motivating Cambodian and Salvadoran immigrants.

TEACHING TIME: 45 minutes with one home assignment.

MATERIALS: Student Handout 12: Leaving El Salvador

Student timelines developed in Lesson 8

NEW KEY WORDS: illegal prohibited

PROCEDURES:

1. Distribute Student Handout 12 and completed timelines. Review definitions of push-pull factors.

   Home assignment: Review the timelines (and the firsthand accounts, if necessary) and list experiences in Violeta's and Oscar's lives that motivated them to leave El Salvador.

2. Discuss assignment in class, comparing and contrasting the push-pull factors affecting the Salvadoran and Cambodian children with factors motivating earlier immigrant groups (Lesson 5). Point out that current immigration policies make it difficult for Central American refugees to legally enter the United States.

EVALUATION: Student achievement of the objective will be measured by the quality of the responses on the worksheet.

HANDOUT 12: LEAVING EL SALVADOR: THE PUSH/PULL FACTORS

Name_____ Date _____

Push Factors

List one reason Violeta chose to leave El Salvador_____

_____

_____

_____

List one reason Oscar chose to leave El Salvador_____

_____

_____

_____

Pull Factors

List one reason Violeta chose to come to the United States _____

_____

_____

_____

List one reason Oscar chose to come to the United States_____

_____

_____

_____

Comparing El Salvador and Cambodia

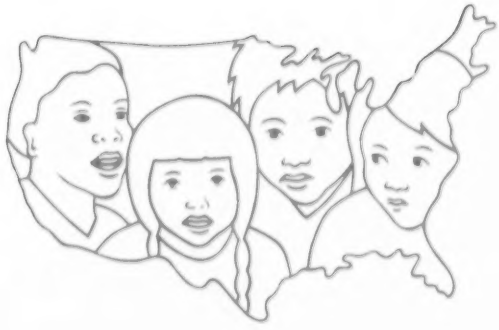
List one push or pull factor mentioned by all four children_____

_____

_____

_____

UNIT V:
ARRIVING AND ADJUSTING TO A NEW LAND



UNIT V:
ARRIVING AND ADJUSTING TO A NEW LAND

LESSON 11
ARRIVAL AND ADJUSTMENT: THE EXPERIENCES OF FOUR NEW IMMIGRANT CHILDREN

RATIONALE: The problems of adjusting to a new country are explored briefly in Unit I. In this lesson, students examine these problems in depth, using experiences from the lives of Sak, Vanita, Violeta and Oscar.

OBJECTIVE: Students will identify opportunities, hardships and conflicts encountered by new immigrants adjusting to life in the United States.

TEACHING TIME: 30-minute lesson with one home assignment.

MATERIALS: Student Handout 13: Sample Letter to Dear Debbie

NEW KEY WORDS: adjustment advice

PROCEDURES:

1. Review adjustment difficulties described in Student Handout 5 ("Coming to the United States") and in the new immigrant firsthand accounts (Handouts 7B, 7C, 9B, 9C).

   Home assignment: Choose one of the following writing assignments:

   A. Letters to Relatives at Home:

1. Put yourself in the place of one of the four new refugee students and write a letter to a relative at home describing events that occurred to you since you saw them last. Make sure you tell them how these experiences made you feel and what plans you have for the future. Use information from the stories for details.
2. Write a similar letter for one of the migrants in Student Handout 5. Use information in the stories for details.

B. Dear Debbie Letters:

1. You are the writer of a "Dear Debbie" column in a local newspaper. One of the four new refugee students sends you a letter describing problems in adjusting to life in this country. Write the refugee child's letter and then write a response from "Dear Debbie," giving the student advice on how to handle these problems. Make sure to be specific and use details from the stories. Use Student Handout 13 as a letter-writing model.
2. Write a similar set of letter for one of the immigrants/internal migrants from Student Handout 5. Use information from the stories for details.

2. Discuss letters in class, summarizing opportunities hardships, and conflicts migrants experience during the first few years in a new place.

EVALUATION: The achievement of the objective will be measured by the quality of the letters.

HANDOUT 13: SAMPLE LETTER

Sample Letter to "Dear Debbie"

Dear Debbie:

I am 15 years old. I come from El Salvador. I go to school in Oakland. I live with my relatives. I am very unhappy. My mother is still in El Salvador. I miss her very much. I am worried about her. My English is not good. I have trouble talking to kids at school. What can I do?

Unhappy in Oakland

Sample Response from "Dear Debbie"

Dear Unhappy:

I understand how you must feel. It is not easy living far away from your mother. And it must be hard not being able to talk to other kids at your school. But you are not alone! Many students are here from Central America. I'll bet that there are some Salvadoran students at your school. Try to make friends with them. Also, the others might be interested in knowing about your country. Remember that they know very little about you and why you are here. Talk to your teacher about this. And make sure to talk to your relatives about your mother. Be strong and study hard.

Debbie

LESSON 12
EXPLORING ATTITUDES TOWARD NEWCOMERS

RATIONALE: Attitudes held by members of the receiving community affect perceptions of and actions toward incoming migrants. These attitudes are explored initially in Unit I. In this closure lesson, students examine their attitudes toward immigrants and compare them to a recent California poll on immigration. The products of their four-week study are collated into a final migration report.

OBJECTIVE: The students will discuss statistics indicating that immigrants will make up a significant proportion of California's population when members of the current student generation are adults.

Students will answer survey questions and identify attitudes held by members of the recipient community which affect perceptions of and actions toward new immigrants.

Students will propose strategies for (a) helping new refugees and other immigrants adjust to life in a new community and (b) assist recipient community members to understand and tolerate newcomers.

TEACHING TIME: Two 45-minute lessons with one home assignment

MATERIALS:

Student Handout 14:	Survey of Attitudes Toward Immigrants
Student Handout 15:	Tally of Survey Results
Student Handout 1:	Mario's First Day at School

NEW KEY WORDS:

census	program	cross-section
foreign-born population	composition	statewide
Far East	population	citizen
Middle East	predict	understanding
Caribbean	hostility	tolerant

PROCEDURE: Discussing Demographic Data

1. Discuss the following demographic data
   a. California has the largest foreign-born population of any state in the union.
   b. 14.8% of California's population is foreign-born.
   c. 14.8% of California's population represents 3.7 million people.
   d. 75% of the 1.2 million people come from Asia, Central America, and Mexico (Mexico: 513,000; Far and Middle East: 315,000; Central America and the Caribbean: 79,000).

      Source: Barken, Elliott Robert, "Americans All?", *Migration Today*, Vol. 12, No. 1, page 15.
   e. California, the most populous state in the nation, also had the largest number of immigrants per 100,000 people (625) of any state in the country other than Hawaii (one of the least populous), and received the largest number of total immigrants in 1986.
   f. Of almost 850,000 refugees from Southeast Asia (Cambodia, Laos and Vietnam) who entered this country between 1975 and 1987, 332,500 came to California. Asians, generally, are now 45% of all immigrants.

      Source, *Refugee Reports*, Dec. 18, 1987, pp. 10-11
   g. It is estimated that the proportion of Asians in California's population will increase from 5.6% in 1980 to 10.6% in 2000, and 15.6% in 2030. The proportion of Hispanics will increase from 19.2% (1980) to 28.5% (2000) and 38.1% (2030). The Anglo population will decrease from 66.5% to 52.4% then to 38.4%. The Black population will decrease slightly from 7.5% to 7.4% then 6.7% (same years).

h. It is also estimated that the ethnic composition of the school-age population in California will change in the following manner:

	1980	2000	2030
Anglos	59.8%	44.9%	32.6%
Blacks	8.7%	7.7%	6.4%
Hispanics	24.6%	35.3%	43.4%
Asians*	6.9%	12.1%	17.6%

Note: Excludes "others"

*"Asians" include people from South Asia—the Indian subcontinent—East Asia and Southeast Asia, but not West Asia—the Middle East.

Source: Bouvier, Leon F., and Philip L. Martin, *Population Change and California's Education System*, Population Reference Bureau, Inc., 1985. p. 16

Similarly, It is estimated that the demographic composition of secondary school students will change in the following manner:

	1980	2000	2030
Anglos	61.7%	47.27%	33.7%
Blacks	10.0%	8.4%	7.3%
Hispanics	25.4%	31.7%	37.0%
Asians	7.1%	13.1%	18.2%

Note: Excludes "others"

Source: Bouvier and Martin, op cit.,p. 26.

i. The fastest growing Asian groups in California are from countries not traditionally heavily represented here, i.e. Filipinos, Vietnamese and other Southeast Asians, rather than Chinese and Japanese. It is estimated that between 1980 and 2030 the proportions of different Asian groups to the total Asian population in California will change as follows:

	1980	2030
Chinese	24.8%	13.6%
Japanese	20.5%	5.8%
Filipinos	27.3%	26.0%
Vietnamese	6.5%	26.8%
Other Southeast Asian	1.4%	9.1%
Indian	4.6%	2.4%

Note: Excludes "others"

2. Tell students that a) the new immigrant/refugee population will continue to grow in the next few decades and b) immigrants will make up a significant proportion of California's population in the future.

Taking an Attitude Survey

1. Distribute Student Handout 14. Ask students to write answers to the questions on the handout.
2. Distribute Student Handout 15. Divide students into small groups. Instruct groups to select a recorder who will tally the group's answers on the tally sheet. In a whole group discussion use a transparency of the tally sheet to a) collate tallies b) write a fraction for each response (number of responses/total number of students responding) c) convert the fraction to a percent for the student poll. Ask students to summarize the results based on the percentage.
3. Discuss results. Suggestions for discussion:
   a. Recall reactions of recipient community members toward family and friends and the adjustment problems of refugees and other migrants. Indicate that the results of the survey may suggest explanations for these behaviors.
   b. Point out that a cross-section of adults in California answered the same questions in 1982. Before showing these results, ask students (1) if they think that there will be differences between their attitudes and the statewide survey and (2) why they think these differences will occur.

c. On the transparency, write the following percentages in the "Percent Adults" column:

Question #1:	Better citizens	9.8%
	Just as good	60.7%
	Worse citizen	21.7%
Question #2:	Increased	4.8%
	Left the same	30.8%
	Decreased	61.5%

Source: Barken, pages 14 and 15

d. Instruct recorders to write the "adult percentages" in the appropriate column on their tally sheet. Ask students to perform the following tasks in their groups 1) compare student and adult percentages 2) access guesses regarding differences between students and surveyed adults 3) explain how attitudes might affect actions toward new immigrants.

Discussing Survey Results

1. In whole group, discuss results. Note that not all students and adults felt negative toward immigrants. Nevertheless, new immigrants are often poor and live and compete for jobs in depressed neighborhoods. Discuss how competition for jobs and housing--especially in times of high unemployment and housing shortage--can lead to intergroup misunderstanding and hostility. Stimulate discussion by reading and discussing the following hypothetical situation:

   A recently arrived immigrant group, unable to find regular jobs due to its limited proficiency in English, cooperates and gets help from members of the group who arrived earlier, to set up small, family-owned businesses in poor neighborhoods populated by an earlier immigrant group. The new group consists of families with many members, and is willing to work long hours, so that the businesses prosper more than the local businesses of the older group. Residents of the new neighborhood often benefit from improved services; however, the members of the new group do not live in the neighborhood, socialize with the locals, hire anyone outside their own group, or spend their money in the areas where it is earned. Meanwhile, established businesses in the area suffer. The new

group eventually experiences a lot of hostility, and becomes the target of crime and other attacks at the hands of the older groups.

Questions for discussion:

- Imagine that you were a member of the new group: How would you feel if you were mugged in the neighborhood where your business was? If your store was vandalized? If you were picketed by the community? What would you think of the people around you? How would you respond?
- Imagine that you were a member of the old group and: You owned a store against which the new business competed; you were a teen-ager and needed a job but couldn't get hired; you were used to buying things on credit at the local grocery when you were short of money, and no longer could; you were the owner of another business but found that the members of the new community weren't spending their money at your store. What would you be likely to feel toward the newcomers? How might you treat them?

2. Ask students to continue the discussion by imagining that they are social workers responsible for getting the two groups to get along. Suggested questions: What might you say to the representatives of each group? What measures might you suggest to them to reduce the tension? (For example: joint cultural events; youth programs; having the new groups spend more time and money in the neighborhoods where their businesses are; having the new group hire people in the old group.)

   Note that tensions between newcomers and recipient community members also occur at school. Conclude the discussion by reviewing Student Handout 1. Brainstorm ways students can help newcomers feel a part of a new peer subculture and a new school setting.

3. Home assignment: Collate products of the migration study into a report.

EVALUATION: The achievement of the objective will be measured by teacher evaluation of student participation in group discussions and by the quality of the migration report.

HANDOUT 14: SURVEY OF ATTITUDES TOWARD IMMIGRANTS

Name _____ Date _____

1. Do you believe that immigrants make better citizens, just as good, or worse citizens than persons born in the United States? Check one:

   - ☐ Better citizens
   - ☐ Just as good
   - ☐ Worse citizens

2. Do you think the number of immigrants now permitted to enter this country should be increased, decreased, or left the same? Check one:

   - ☐ Increased
   - ☐ Decreased
   - ☐ Left the same

HANDOUT 15: TALLY OF SURVEY RESULTS

Response	Tally	Total Tally	Fraction	Percent Students	Percent Adults
1. Citizenship					
a) Better citizens	_____	_____	_____	_____	_____
b) Just as good	_____	_____	_____	_____	_____
c) Worse citizens	_____	_____	_____	_____	_____
	TOTAL	_____	_____	_____	_____
2. Number of immigrants permitted to enter					
a) Increased	_____	_____	_____	_____	_____
b) Decreased	_____	_____	_____	_____	_____
c) Left the same	_____	_____	_____	_____	_____
	TOTAL	_____	_____	_____	_____

EXTENSION AND UPPER GRADE ACTIVITIES

EXTENSION AND UPPER-GRADE ACTIVITIES

The extension and upper-grade activities are suitable for motivated and mature fifth-, sixth- and seventh-grade students and for the eighth through 12th grades. The activities complement the lesson plans and assist students in achieving greater mastery of the objectives. In general, the activities require more complex study and thinking skills than the core lessons.

LESSON 1: NEW EXPERIENCES

INTERVIEWS Using Student Handout 16, instruct students to interview a classmate about new experiences. Discuss and write up interview results.

ROLE PLAY Ask a small group of students to write a series of playlets illustrating encounters with newcomers. After each play, ask the audience to describe the feelings of the newcomer and the other participants.

LESSON 2: THE MIGRANT'S PERSPECTIVE

MAPPING On the board, list places of origin from the survey. Using Student Handout #3 (Locating Places of Origin), instruct students to use atlases to locate and mark countries and states.

ANALYZING DATA

Ask students to hypothesize about the relationship between question 7 ("Has life improved?") and 2 ("How many years in the United States/California?"). Chart answers on butcher paper and group data into a fourfold table with years in the United States or California on one side and "yes" or "no" answers to question 7 on the other. Analyze data. For instance, it is likely that immigrants living in the United States for less than five years will be more dissatisfied with improvements in their lives than immigrants living here longer. Refer students to explanations for question 3 for clues to explain correlations. Formulate summary statement and discuss other factors affecting answers to 7 (education, job skills, ability to speak English, age, relatives in this country). Also, discuss how migration may prove more beneficial to second and third generations. Home assignment: Write a one-page essay on whether it was "worth it" for this group of migrants to come to the United States/California.

LESSON 3: THE RECIPIENT'S PERSPECTIVE

COOKING

Ask a group of students to research, cook and bring to class ethnic dishes for other students to sample. Assign a few students to observe and take notes on reactions to new sights, smells, and tastes. Discuss responses in light of previous discussions about reactions to newcomers and differences.

ANALYZING DATA

Ask students to predict answers to question 8. Collate results and access predictions. Look for correlations between these answers and place of origin. Formulate summary statement.

LESSON 4: PLACES OF ORIGIN

RESEARCH REPORTS

Ask students to research the cultural traditions of countries in each group. Share reports in class, observing similarities and differences between cultures of people immigrating during the five historic periods.

CURRENT EVENTS Ask students to find newspaper articles about countries in each group. Discuss and display articles in class.

LESSON 5: PUSH-PULL FACTORS

INTERVIEW Ask students to interview an internal migrant from the South or a descendant of an immigrant from China, Ireland, or Mexico to explore push-pull factors. Share results in class.

LESSON 6: PARALLELS IN BLACK HISTORY

ROLE PLAY Ask a group of students to respond to class questions as if they were fugitive slaves.

LESSON 7: VIEWS OF CAMBODIA

RESEARCH REPORT Ask students to research selected topics introduced in the autobiographies. Suggestions: the Buddhist religion, especially the importance of the temple and the rituals and beliefs surrounding death; diet; water systems; folklore; herbal medicine; topography; crops and land use.

COSTUME DRAWINGS Ask students to research and make drawings of Cambodian clothing. Drawings should include work clothes, formal clothes, special costumes. Display drawings.

ROLE PLAY Extend examination of values by asking a group of students to respond to class questions about Cambodia as if they were a Buddhist priest, a young Cambodian girl, a Cambodian soldier. Focus questions on attitudes toward death, life, sex roles, family, feelings about neighboring countries (e.g. "Name something so important to you that you would die for it").

LESSON 8: VIEWS OF EL SALVADOR

RESEARCH REPORTS Ask students to research special topics introduced in the oral histories. Suggestions: the geography of El Salvador, contrasts between life in the village and life in the city, the role of the military in the government, male and female roles, the rural economy, the relationship of El Salvador to other Central American countries.

CHILDREN'S GAME Distribute Student Handout 17A. Practice the words in Spanish without the translation. Play the game. Distribute Student Handout 17B and play the game again. After the game, list similar games played in this country. Ask students whether it was easier to play the game when they knew the words. Discuss the importance of language in everyday life.

ROLE PLAY Extend examination of values by asking a group of students to respond to class questions about El Salvador as if they were a soldier in the army, a guerrilla, a priest, a young man, a young woman. Focus questions on attitudes and values. Compare with Cambodian values and to the values of the students in the class.

LESSON 9: LEAVING CAMBODIA

INTERVIEW Ask students to brainstorm questions and interview a student who has immigrated to the United States from Southeast Asia. Focus interview on push-pull factors and adjustment in the United States. Write up interview and share results in class, comparing these experiences with the experiences of Vanita and Sak.

RESEARCH REPORTS Instruct students to use newspapers and other sources to gather information on the social, political, and economic changes occurring in Southeast Asia since the 1960s. Share results in class, reminding students of the impact of these larger events on the lives of Sak and Vanita.

LESSON 10: LEAVING EL SALVADOR

INTERVIEW Ask students to interview a recent refugee from Central America (see Lesson 9) or a member of the sanctuary movement.

RESEARCH REPORTS Ask students to write a report on Central America (see Lesson 9).

LESSON 11: ARRIVAL AND ADJUSTMENT

SPEAKERS Contact a local refugee organization and invite a speaker to class to answer student questions. Brainstorm questions before the session. After the interview, ask students to describe in writing the most difficult problem they feel new refugees have to solve in the United States.

LESSON 12: ATTITUDES

INTERVIEW Ask students to predict how parents might respond to the immigration attitude survey. Instruct students to interview parents and share results in class. During the discussion, access predictions and look for intergenerational differences. Formulate summary statement.

ROLE PLAY Instruct a small group of students to write a series of playlets illustrating encounters between new refugees and students in a school. At the end of each encounter, discuss the attitudes of the students and how the attitudes affect actions toward the newcomer.

HANDOUT 16: REMEMBERING FEELINGS ABOUT NEW EXPERIENCES

Interviewer_____ Date of Interview_____

Interviewee _____

Feelings About Being a Newcomer

"Think about a time when you were the new person in a group."

1. "Where did this happen?"_____
2. "When did this happen?"_____
3. "Describe the best experience you had in this situation." _____

   _____

   _____

   _____
4. "How did this make you feel?"_____

   _____
5. "Describe the worst experience you had in this situation." _____

   _____

   _____

   _____
6. "How did this make you feel?"_____

   _____

Feelings About a New Person in a Group

"Think about a time when a new person came into your class or group."

7. "Where did this happen?"_____
8. "When did this happen?"_____
9. "Describe the best experience you had in this situation." _____

   _____

   _____

   _____
10. "How did this make you feel?"_____

    _____
11. "Describe the worst experience you had in this situation." _____

    _____

    _____

    _____
12. "How did this make you feel?"_____

    _____

HANDOUT 17A: DONA ANA

1. Form a circle with one person in the middle who is Doña Ana.
2. Those in the circle say together:

Doña Ana no está aquí.
Anda en su berjel
Abriendo la rosa
Y Cerrando el clavel
Está Doña Ana?

3. The student who is Doña Ana shakes her head to indicate "no" but says nothing.
4. The students in the circle repeat their question and Doña Ana shakes her head again.
5. After a few times, Doña Ana finally responds, "Se murió" and everybody in the circle runs. The person Doña Ana catches becomes the next Doña Ana.

Source: Folklore Archives, Anthropology Department, UC Berkeley. The information was collected by Judy Torrison in an interview with María Cecilia Silva, a 22-year-old student from Nicaragua. Miss Torrison writes, "María said she played this game often in grammar school. Since boys and girls in the Latin countries are separated in school, the game is more than likely only played by girls."

HANDOUT 17B: LADY ANN

1. Form a circle with one person in the middle who is Lady Ann.
2. Those in the circle say together:

Lady Ann is not here.
She is walking in her garden
Opening the rose
And closing the carnation.
Is Lady Ann in?

3. The student who is Lady Ann shakes her head to indicate "no" but says nothing.
4. The students in the circle repeat their question and Lady Ann shakes her head again.
5. After a few times, Lady Ann finally responds, "She died," and everybody in the circle runs. The person Lady Ann catches becomes the next Lady Ann.

APPENDIX

APPENDIX

MIGRATION GLOSSARY

absorption, entry of immigrants into productive economic activity at a new place of residence.

acculturation, immigrants' adoption of the customs and values of a new place of residence.

assimilation, integration of immigrants into the social structure of a new place of residence.

asylum, protection granted by the United States to people who fear persecution or death if they return to their native countries. Those granted asylum are called asylees.

collective migration, large groups of individuals or families who decide to migrate together. In very large numbers this may be called **mass migration**, or in the event of an emergency or catastrophe an **exodus.**

colony, a group of people who settle in a distant land but remain under the political jurisdiction of their native land.

commuting, the regular journey across national borders between the place of residence and the place of work.

deportation, legal removal of an alien for entering another country illegally or for violating the terms of a visa. Deportation must be ordered by an immigration judge.

displaced person, an individual moved from his or her place of origin by a public authority.

emigrant, person who leaves one country, state or region to settle in another. The term emigré usually is applied to a person who leaves his or her native country for political reasons.

evacuation, movement of whole populations to safeguard them from catastrophe.

expulsion, government action that forces a particular group to leave their country of residence.

forced migration, movement of individuals compelled by public authorities.

fusion or integration, disappearance of recognizable differences between immigrants and the population of the new country.

immigrant, one who settles in a new country, region or environment.

immigration, settling in a new country, region or environment.

internal migration, migration within a given country.

international migration, migration across the borders of one sovereign state into another.

legal or documented refugee, person who has official documents allowing him or her to move from a place of origin to a place of destination to escape danger or persecution. **Illegal or undocumented refugee** has no official documents.

migration, change of residence from one geographical area to another.

migratory movement, portion of the total population movement that is due to migration.

pull factor, reason a migrant is attracted to a particular place of destination.

push factor, reason a migrant leaves a place of origin.

refugee, someone forced to leave his or her country and unable to return because of threat of persecution over race, religion, nationality, membership in a particular social group or political opinion. Refugees may get permanent refugee status after living in the United States for one year.

repatriation, movement back to the place of origin; generally the movement is sponsored by a public authority.

return migration or re-migration, movement of individuals back to their place of origin after they have been absent for some time.

seasonal or labor migration, the movement of individuals to work during a certain season or at a specific job.

segregation, populations that live in the same territory but remain separated by barriers imposed by custom or the force of law.

travelers, persons crossing a political border who are not changing their place of residence.

voluntary migration, migration that takes place on the migrant's own initiative.

Adapted from: *Multilingual Demographic Dictionary*, English Section, Population Studies, No. 29 (New York: United Nations Department of Economic and Social Affairs. 1958), pages 46-48.

CAMBODIAN REFUGEES: AN INTRODUCTION TO THEIR HISTORY AND CULTURE

by Paula Gillett

Cambodia, whose official name is the People's Republic of Kampuchea, is a small country in mainland Southeast Asia bordered by Thailand, Laos and Vietnam, with a coastal area on the Gulf of Thailand. The country's principal ethnic group and language are known as Khmer. Minority groups, comprising about 10% of the population, include Chinese, Vietnamese, the Moslem Cham and various hill tribes.

Cambodia's ancient and fascinating history and culture are of special interest to Americans because recent tragic events have brought almost 100,000 refugees from that devastated country to the United States, part of a dramatic migration of 850,000 people from the area once known as French Indochina. This brief introduction to the Cambodian people has been prepared for the use of teachers of refugee students and others who wish to increase their knowledge of one of the recent newcomer groups that are adding their unique contributions to America's social mosaic.

Evidence of prehistoric habitations at least 5,000 years old has been found in caves in the eastern and northwestern parts of Kampuchea. Skulls and bones discovered in an area inhabited since around 1500 B.C. seem to closely resemble modern Cambodians.[1] The earliest records of the political organization of the ancient Khmer people go back to the beginning of the Christian era. Archaeological discoveries of Roman and Chinese artifacts dating from the 1st through the 4th centuries strongly suggest the existence of a complex and well-organized trading state. Evidence from the 5th and 6th centuries shows the assimilation of important aspects of Indian culture. The strength of this influence – which in combination with the indigenous characteristics of the Khmer people eventually shaped the country's religious and artistic expressions and political philosophy – was so great that scholars speak of Cambodia as an Indianized state. Except in Vietnam, which reflects the influence of its 1,000-year subjection to China, India's influence is a unifying theme throughout the countries of Southeast Asia.[2]

In addition to the influence of India's classical written language, Sanskrit, the most important and lasting of Indian influences is the Buddhist religion, which teaches the inevitability of suffering and of a continual process of reincarnation in which an individual's fortunes are influenced by the moral worth of his or her actions in previous lives. In Therevada Buddhism, the predominant form of the religion in Cambodia, Laos and Thailand, the performance of good deeds ("merit-making") is of great importance. Monks, who live virtuously and without worldly ambition, are venerated leaders. Especially in rural areas, Buddhism co-exists with beliefs in a rich variety of gods and spirits and with ancient practices of ancestor worship.

Cambodia's most illustrious period dates from the 9th century through early 15th century, the time of the great kingdom of Angkor. The ruins of its magnificent temples (including Angkor Wat) are among the world's great architectural wonders. Angkor and its Khmer rulers held sway over most of mainland Southeast Asia. The empire's wealth was based upon the annual production of a

large agricultural surplus made possible by a complex and intricate irrigation system that included huge reservoirs and a network of canals. The all-powerful kings of Cambodia presented themselves as masters of the waters, fertility gods in human form.

Beginning in the 13th century, strong rivals — first, the Thai and later the Vietnamese — began to dispute Angkor's power. By the 16th century, the great empire was in decline, its territory shrunken to about its current size. Repeated attacks by the Thai in the west and the Vietnamese in the east placed the country's survival in grave doubt. In 1863, Cambodia became a French protectorate, having requested that country's help against its ancestral neighbor-enemies. In 1887, the French included Cambodia, with Laos and Vietnam, in the Union of French Indochina.

The French treated Cambodia as a useful buffer zone and obstacle to the territorial ambitions the Thai harbored toward Vietnam. Leading members of the Khmer upper classes studied in French-style *lycees*, and some went to France for higher education. Under French control, they continued their role as the country's elite, holding the highest government offices. Business, the professions and what we would consider white-collar roles were largely assumed by the Chinese and the Vietnamese. The French, who regarded the Vietnamese as the most talented administrators among the Indochinese populations, trained many of them to serve as their colonial surrogates in Cambodia, thus intensifying the age-old regional animosity between Cambodians and Vietnamese, an ill will that is communicated even today among refugee children in the United States who carry only dim memories of their homelands. (The Chinese minority was far more integrated into Cambodian society than was the case in Vietnam, and there was a considerable amount of Chinese intermarriage among the higher social strata. Thus, relations between ethnic Chinese and Cambodian refugees tend to show less tension than those between ethnic Chinese and Vietnamese.)

Nationalistic movements, often combined with Marxist philosophy, developed in 20th century Cambodia, as they did throughout the colonized world. French rule was interrupted by Japan's occupation of Cambodia during World War II. Independence was finally declared in 1954 by Prince Norodom Sihanouk, who dominated political life until his overthrow in 1970 by Lon Nol.

During the 1950s and 1960s, independent Cambodia (or Kampuchea, as it was first called by Lon Nol, in an evocation of the Angkor period's name *Kambuja*) was a stable, peaceful, largely agrarian society. But the intensification of the Vietnam War, the political corruption rampant under the Lon Nol regime, and the growing communist (Khmer Rouge) movement brought terror and suffering. Untold destruction was caused by American bombs, which were used with the intention of destroying communist enclaves in Cambodia; the tonnage exceeded American bombings on Japan during the Second World War. During the late 1960s and early 1970s, refugees from the bombed and devastated countryside poured into Phnom Penh.

The year of America's withdrawal from the Vietnam War — 1975 — ushered in a period of unspeakable terror for Cambodia. Anyone who has seen *The Killing Fields* (a film highly recommended for its accurate depictions of the events of the period) will remember the entry into Phnom Penh of the communist leader Pol Pot's fanatical young Khmer Rouge adherents who sought to purge society of all allegiances

except to the communist state. City people were sent to the countryside. Families were deliberately broken up. Religion was brutally suppressed, temples destroyed and many monks killed. Anyone identified as an intellectual — wearing glasses was enough of a sign for that — was subject to arrest, torture and a probable death. Of Cambodia's 1975 population of 7 million, more than 1 million died. Almost all of the Cambodian refugees in the United States suffered great deprivation during the Pol Pot years, 1975 - 78. Most lost close friends and family members.

In late 1978, Vietnam invaded Cambodia, capturing Phnom Penh in January 1979. (Scholars now believe that the invasion was a response to provocation by the Pol Pot regime.[3]) This was a time of terrible famine; fighting between Pol Pot's Democratic Kampuchea and the Vietnamese armies destroyed much of the country's rice harvest. Since the early 1980s, the situation has stabilized under the Vietnam-controlled regime. Phnom Penh has been repopulated, Buddhism to some extent re-established, and economic life has improved under a semi-socialist system.

Cambodians are deeply divided in their attitude toward the new regime. Many bitterly oppose this government, which they see as the embodiment of Vietnamese imperialism. Others believe that Vietnamese intervention was essential to defeat Pol Pot and that the current political arrangement is workable and acceptable for now, the sole alternative to the return of the Khmer Rouge and widened civil war. But in fact, the warfare continues, carried on by a loose anti-Vietnamese coalition of three factions: the Khmer Rouge, Prince Sihanouk and the followers of Son Sann, a former associate of Sihanouk who held office in pre-revolutionary Cambodia.. There are, however, intermittent peace talks, and a recent report of a 1988 visit (by Dave Elder of the American Friends Service Committee) has identified significant improvements in the size of the rice harvest, the condition of schools and of intercity roads, and in economic activity.[4]

The major refugee flows of Cambodians across the border into Thailand, the country of first asylum, took place from 1975 to 1980. The exodus has slowed since then, either because of improved conditions or Thailand's policies to discourage border crossing. The large influx of Cambodians into this country began in 1975 and extended into 1982; entrance into the United States typically has been preceded by months or even years spent in refugee camps in Thailand, Malyasia, Hong Kong, Guam or the Philippines. Conditions in these camps have varied enormously, from those with adequate supplies of food and medicine, provision for some schooling and English-language learning for those destined to come to America, to camps with substandard food and housing, no educational programs, and little or no protection against criminality and, in the case of some Thai camps, reprisal raids from across the border.

It is helpful to distinguish three waves of Cambodian refugees accepted by the United States, each with its own distinguishing set of characteristics. The first wave left Cambodia in 1975. By far the smallest, it included 6,300 Khmer, most with close connections to the U.S. government. This group tended to be better educated and more urban than later arrivals. The second wave arrived in 1979, the year the plight of Indochinese refugees (many of them ethnic-Chinese boat people from Vietnam) received worldwide attention. Ten thousand Cambodians, of varied socio-economic backgrounds, most of them rural, were included among the 168,000

Indochinese refugees accepted into the United States in that year.

The third and largest wave of 60,000 Cambodians into the United States took place from 1980 to 1982; when three-fifths of the Khmer currently in this country arrived. Third-wave entrants were similar in socio-economic background to those who arrived in 1979. Khmer refugees arriving in the early 1980s were among the half million Cambodians who escaped the war and famine of 1979 and early 1980 by making their way into Thailand.

The United States has accepted by far the largest numbers of Southeast Asian refugees; many also have been resettled in Canada, Australia, New Zealand and France. Thousands remain in camps in Thailand, Hong Kong and elsewhere, their future status uncertain. Recently, third-country resettlement has slowed, in part because of what has been termed "compassion fatigue" among the world's receiving countries.

What can we say about the distinguishing characteristics and outlook for Cambodian refugees' successful adaptation to the United States in the late-1980s? First, this is a young population; about 30% are school-age children. This represents a major challenge to American public schools, especially in California and the other principal states of Khmer resettlement. The disruptions of war, the trauma of escape and the inadequate facilities of refugee camps mean that many of the young people have had little or no schooling. Many cannot read or write their native language. Even those who are literate in Khmer are likely to find the transition to English difficult because of the very different sounds of the two languages, the absence of verb tenses in Khmer, and its use of Sanskrit-derived rather than alphabetic script. (The last is in contrast to Vietnamese, which uses a Roman-derived script. Considering the magnitude of these problems, it is remarkable that so many Cambodian children have made rapid progress in American schools.

Another characteristic of the Cambodian refugee population is the prevalence of physical and mental illness, caused by the malnourishment, sufferings and personal losses of the Pol Pot era. Among the Indochinese refugee groups, Cambodians would appear to have weaker personal support systems since many people have no close personal relatives here, and also because of the large numbers of unaccompanied minors, orphans, widows and female-headed households. On the positive side, a strong tradition of mutual aid has often provided psychological and even financial support. Patterns of extended-family living were as common in pre-revolutionary Cambodia as were nuclear family arrangements. Taking in a needy relative or informally adopting a friend was a common form of behavior, one that may be more characteristic of Khmer than of other Indochinese refugees. This pattern has proved of great value to many refugees who might otherwise be living in loneliness and isolation.

The process of refugee adaptation is influenced in great measure by similarities and dissonances between Khmer and the dominant American culture.[3] Among the principal differences making adaptation difficult, are the following:

- Competitive behavior and face-to-face confrontation — patterns in many ways conducive to advancement, self- and group-protection, and success in the United States — tend to be disapproved in Southeast Asian societies. Non-assertiveness and deference to those of higher status are the behavioral norms. Indochinese refugees are, therefore, not likely to protest unfair treatment.

Anger and hostility may be hidden behind a passive facade.

- The erosion of traditional deference to elders is likely to cause great strain in the families that include young people rapidly acculturating to American ways. To the terrible losses suffered by older refugees, the loss of authority and respect is yet one more source of psychic anguish.

- Traditional medical beliefs and practices are sometimes maladaptive to care by American practitioners. Women may find it hard to receive treatment from a male doctor. Emotional problems such as depression may be denied or ascribed to physical malfunctions or to the intervention of spirits. Some traditional folk remedies (for example, the rubbing of the skin with a coin or the pulling of strands of hair to increase surface blood circulation) may be responded to, especially by school and social welfare personnel, as child abuse and may be reported, causing considerable distress and serious loss of face.

- The deprivation of outdoor communal life and an excess of leisure time can exacerbate depression, making it harder for Cambodians – especially for those who lack employment skills and English language proficiency – to escape continued dependency on the welfare system.

Fortunately, there are other cultural patterns just as central to Khmer tradition that act to strengthen adjustment and acculturation. Chief among these are:

- The strength of family ties, and the devotion to the welfare of children.

- The strong moral emphasis of Buddhist belief and practice that urges its adherents toward upright, compassionate behavior. Like churches and synagogues for Americans, Buddhist temples are centers for the preservation of cultural identity and community values of the Khmer people.

- Although the pre-revolutionary law code supported the dominant role of men, women in Cambodian society had considerable responsibility both within and outside the confines of family life. Women owned property, controlled family spending and enjoyed freedom of movement. These patterns should facilitate adjustment to American gender roles.

- Respect for teachers and emphasis on the importance of education. Despite problems caused by distaste for assertiveness and the emphasis of earlier educational experience (for those who had it) on rote learning, the positive attitudes toward school have enabled many refugee children to achieve an impressive degree of scholastic success. This is very promising for the future of the Cambodian community in the United States.

The recent and rapid addition of 850,000 Indochinese to America's demographic profile is sure to modify the dominant culture, just as previous groups have shaped the unique American cultural ethos. It is important, however, to take seriously the intergroup stresses and tensions that have emerged in this age of immigration. Acculturation is a two-way process that calls for adjustment by native-born and newcomer populations. The continuation of our earlier success in forging one nation from largely European sources of immigration is not likely to happen easily or quickly. Social policies, including legal and economic provision for newcomers, whether they come seeking

greater opportunity or desperately in need of refuge, must be directed toward a goal of justice and self-fulfillment for all those who live and work in this remarkable country of ours.

Notes

[1]David P. Chandler, "Introduction" to *A History of Cambodia* (Westview Press: Boulder, Colorado, 1983), p. 9.

[2]This section on early history is based on William Collins, "An Overview of the History and Culture of Indochina," from New Faces of Liberty's collection of essays.

[3]Revolution and Its Aftermath in Kampuchea: Eigh Essays, ed. by David P. Chandler and Ben Kiernan (New Haven, Connecticut: Yale University Southeast Asia Studies Monograph Series No. 25, 1983), p.3.

[4]"Kampuchea 1988: Off to a Good Start," Indochina Newsletter (March-April 1988, Issue 50), pp. 1,

10-11.

[5]This section is especially indebted to May Ebihara, "Khmer," in *Refugees in the United States: A Reference Handbook.*, edited by David W. Haines. Westport, Connecticut: Greenwood Press, 1985.

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EL SALVADOR: A COUNTRY IN CRISIS

by Paula Gillett

El Salvador is the smallest of the five Central American republics, and the only one without coastlines facing two oceans. These countries have been compared to the five fingers of a hand, and the Chilean poet Gabriella Mistral has called El Salvador "el pulgarcito de America," the continent's little thumb, because it is by far the smallest, covering only 8,200 square miles. (Costa Rica, the next in size in Central America, has an area of 20,000 square miles, and Guatemala contains 42,000 square miles. Nicaragua, the largest of the five, contains 57,000 square miles.)

About the size and shape of New Jersey, El Salvador is the most densely populated country in all of continental Latin America. Within Central America, its population of 5.4 million is surpassed only by Guatemala's 8.7 million. (Nicaragua, the least densely populated country in the region, has only 3.6 million people.) El Salvador's population density exceeds that of India, and its per capita income, the lowest in Central America, is among the lowest in the Western Hemisphere. El Salvador's income distribution is among the most unequal in all of Latin America. Despite the emigration of more than 10% of its people because of the political turmoil of recent years, its population is growing 2.8% per year — a pattern that would double the country's population every 25 years. Ninety percent of Salvadorans are of mixed racial heritage — largely Spanish and Indian, a combination that in Central America is termed Ladino.

A land of great beauty, El Salvador has more volcanoes than any other Latin American country. Several volcanoes in the central highlands are still active, and earthquakes associated with volcanic eruptions continue to occur. The country's climate is subtropical, with two seasons. Although they live north of the equator, Salvadorans regard the months of June through October as their winter, because of the torrential rains and high humidity. No rain falls from October to May, and during that time there are often severe dust storms.

The landscape features jagged hills and deep, fertile valleys. The Indians considered the land a goddess, and in a spirit of reverence, made it one of the earliest centers of plant domestication, cultivating the wondrous maize plant. A sturdy breed of corn, maize remains the staple food of the great majority. It grows anywhere there is soil, even on the steepest terrain. It thrives without fertilizer and resists the onslaught of both torrents and droughts. The Mayan Indians believed that man was created out of maize. To highland Indians of Central America, maize was a sacred plant.

The Indian heritage has a continuing influence on the cultural life of the country, especially in its folk and popular arts, painting, and music. Short stories, poetry and ballet have drawn upon the folklore of the Pipil Indians. There are distinguished Salvadoran painters, musicians, writers and poets. El Salvador has the highest rate of newspaper readership and more radio stations than any other Central American country. (Television reaches far fewer people.) There are two universities, the national university and the smaller Catholic university, and the country possesses a sophisticated and cosmopolitan urban culture.

A quarter century ago, this beautiful country seemed to be a land of promise.

Although the majority still depended on the land for their food and livelihood, a rapidly growing industrial sector fueled by U.S. Alliance for Progress funds helped to develop an urban middle class, and a hard-working and productive labor force. An extensive system of paved highways and railroads was built to serve the country's transportation needs. The largest and most modern international airport in Central America dates from the 1970s. Salvadorans were then characterized as the "Germans of Central America."

But modernization has not fulfilled this early promise. To understand the events that have reversed economic progress and caused hundreds of thousands of Salvadoran citizens to leave their country (most often to live as illegal aliens in neighboring countries and in the United States), we must look at the historical roots of today's tragic problems.

Central America had been settled for thousands of years before the arrival of the Spanish. The two major groups of Indians who lived in the area of El Salvador were the Pipil and the Pokoman, related, respectively, to the Aztecs and the Mayas. At the time of the Spanish conquest, the country was well populated with settled communities. Most people cultivated the soil, and surplus crops supported a hierarchy of priests and warriors and specialized work in arts and crafts. Scholars estimate that the population of the land in 1524, when the conquistadors arrived, was perhaps 130,000. The quarter century of warfare that established Spanish domination, accompanied by the toll of such European diseases as smallpox and measles, killed an estimated eighty percent of the Indian population during the first hundred years of the colonial period. Not until the 1890s did the population again reach that of the early 16th century.

The Spaniards in El Salvador, who never numbered more than a few hundred, were dependent upon the labor of the Indians. Finding neither gold nor silver, the conquerors understood that agriculture alone could bring wealth. They expanded cultivation of traditional Indian products, balsam and cacao, while allowing Indians to maintain their time-honored forms of communal landholding, for the concept of private land-ownership was alien to the Indians whose communities shared both land and public granaries.

The Spaniards increased their wealth and their landholdings by the cultivation and export of indigo, beginning in the 16th century. Prized by Europeans for its deep blue dye, this crop required large numbers of workers. To obtain the requisite work force in the face of high native mortality, the Spanish made use of forced labor, brutally punishing Indians who resisted working in the unhealthy indigo mills. At the same time, the conquerors introduced cattle-raising, allowing livestock to graze freely. The cattle did not eat indigo, but destroyed the maize and other crops grown by the Indians, whose ancestral patterns of village farming were cruelly disrupted.

Independence from Spain, declared in 1821 following the initial action of Mexico, did not bring economic improvement. A tiny group of landowners monopolized power and used the government as their instrument to preserve it. During the 1870s, an economic change of great consequence took place. The development of synthetic dyes sharply curtailed the international market for indigo. Searching for a new export crop, the government gave tax exemptions to encourage producers of other cash crops (crops grown for export instead of domestic consumption). In a very short time, coffee became king.

In the early 1880s, the ancient Indian practice of communal landholding was legally abolished. The Salvadoran oligarchy justified this action by pointing to the economic benefits of increased coffee cultivation. Plantation owners could add to their holdings and wealth by expanding growing areas into lands still held as common property by villages. Without political representation to help them counter the wealth and power of the coffee growers, the old structures of communal life were doomed.

The effects of this change were disastrous to the social fabric of the peasantry, which now had to serve the coffee growers as a cheap seasonal (and therefore migratory) work force. Some peasants were able to buy or rent small plots of land; others were evicted by a special police force established for this purpose.

Coffee is still El Salvador's most profitable cash crop, providing half country's export earnings. This income is of critical importance; a land of meager natural resources, El Salvador must export as much coffee as possible to earn enough to import all it needs. The country has long been overly dependent upon this single crop, which has brought fabulous wealth to a few and great suffering to many.

With the abolition of communal lands, many former tenants were turned into squatters on land they and their families may have farmed for generations. The coffee-growing elite grew wealthier, particularly during the 20th century when coffee has increasingly encroached upon land once used for subsistence farming. Until recent efforts at land reform, 2% of the population owned 60% of the land, making El Salvador one of the worst examples of opulent and arrogant privilege based upon an economy of misery and suffering.

Today the typical Salvadoran *campesino* (peasant) cultivates a small plot of land. The more prosperous may own their plot, but most rent or are sharecroppers. Since the average holding is seldom big enough to sustain a family, a large percentage of rural men lead a migratory life during harvest season, working first on the coffee harvest and then on the harvest of El Salvador's two other cash crops, cotton and sugar cane. This migratory life has had devastating effects on family stability. Evictions frequently occurred while the migrant was away. Sometimes he did not return. Brief liaisons became common; half of El Salvador's children are born out of wedlock. During recent years, the rural poor, desperate for work and food, began an exodus to the capital city of San Salvador, where thousands stay barely alive in shantytowns.

Rural people began to be attracted to the capital during the industrialization of the 1950s. The movement continued during the 60s, when the U.S. government's Alliance for Progress poured money into El Salvador in an effort to improve the economy and prevent a Cuban-type revolution. The rural exodus intensified after a drastic decline in coffee prices in 1958 led to increased rural unemployment and lower wages. The populations of both the country and the capital city doubled between 1939 and 1961, but new jobs in the highly automated industrial sector were limited in number, and most of the urban newcomers were gravely disappointed in their hopes for a better life. The children of the urban poor wander the streets in search of work; many never attend the overcrowded and understaffed schools. Half of the country's population is illiterate, and only half has access to a safe water supply.

The vast migration out of El Salvador also began during this period. During the 1960s,

many Salvadorans moved illegally into Honduras, where resentment of these squatters led to a brief but costly war in 1969, a war won by El Salvador but with serious consequences; Honduras, by cutting off its neighbor's access to highways, severely reduced El Salvador's trade with the rest of Central America. (Trade between the two countries was not resumed until 1982.) An estimated 300,000 Salvadorans had emigrated to Honduras by 1969, and the return of over half of them to a country rife with unemployment and underemployment made the economic situation even worse. Fifteen years later, the combined rate of under- and unemployment was estimated at 50% nationwide, 60% percent in San Salvador, and even higher in the slum areas of that city. "The cities," wrote one visitor in mid-1986, "teem with intelligent, industrious young men and women desperate for work."[1]

During the 1950s and '60s, numerous political organizations were formed to further the aspirations of the new urban middle class for social and economic justice. The universities became centers of debate and activism. But the oligarchy, working through the military who represented its interests in the government, continued to resist sharing wealth and power. Again and again, the efforts of reformist political parties and of labor and peasant unions to bring about change met with the intransigence of the ruling elite. Peaceful demonstrations were responded to with brutal repression. Elections were rigged, ballots fraudulently counted. Moderates lost hope that the sharing of political power, land reform, and measures to improve the lot of the poor could ever be achieved under the prevailing system. Students, peasants, workers and some professionals were radicalized and began to seek extra-legal means to advance their demands for social equality and an end to rule by the military and a myopic oligarchical elite.

The Catholic Church, long associated with the powerful, changed dramatically during the 1960s and 1970s. Inspired by the Second Vatican Council (1962-65) and by meetings of Latin American bishops in Medellin, Colombia, in 1968, and Puebla, Mexico, in 1979, the churchmen became harshly critical of the oligarchy and strongly endorsed the rights of the poor to a share of political power and to better lives. Archbishop Oscar Arnulfo Romero, outraged by the murder of a distinguished priest who had helped organize a strike at a sugar mill, became a vocal enemy of governmental repression. In an unforgettable Sunday homily in the Cathedral of San Salvador in March 1980, soon after the Puebla conference, Romero challenged this regime of social injustice:

> I want to make a special appeal to soldiers, national guardsmen and policemen: Brothers, each of you is one of us. We are the same people. The *campesinos* you kill are your own brothers and sisters. When you hear the words of a man telling you to kill, remember instead the words of God, 'Thou shalt not kill.' God's law must prevail. No soldier is obliged to obey an order contrary to the law of God. It is time that you come to your senses and obey your conscience rather than follow out a sinful command. The church, defender of the rights of God, the law of God, and the dignity of each human being, cannot remain silent in the presence of such abominations.[2]

Two days after he delivered this talk, Archbishop Romero was assassinated. The terrorism of the right continued with the massacre of mourners at his funeral. Although some sectors of the Church have moved away from Archbishop Romero's

social activism, many members of the clergy continue to work with the poor and openly oppose the government, despite the danger of reprisals and assassinations.

Since 1979, El Salvador has been in a state of civil war. The greatest havoc has been wrought by the death squads (*escuadrones de la muerte*) — paramilitary groups linked to the military and supported by the oligarchy. Violence against innocent people has been perpetrated by guerrillas as well as by the government; both sides recruit and abduct young boys for indoctrination and training in warfare. Almost every Salvadoran has lost friends or family members.

The current president of El Salvador, José Napoleon Duarte, was elected in 1984. He had first gained prominence as an energetic and reformist major of the San Salvador. Duarte ran for president in 1972 and would probably have won, but the military suspended the ballot count that was running in his favor and installed their own candidate. After challenging the military with an abortive coup, Duarte was imprisoned, tortured, and then exiled.

In 1979, a group of young military officers, afraid that El Salvador would follow the path of revolutionary Nicaragua, overthrew the rightist government and embarked upon a program that included land reform and the partial nationalization of banks and of the coffee-export trade. Civilians, including Duarte, were invited to take part in this reformist junta. The reforms weakened the stranglehold of the landed elite in those parts of the country where the government had effective control; they also brought about the flight of capital and worsened unemployment.

The verdict on the success of the land reform program is not yet in. The Civil War's destruction of resources severely limited the possibility of economic progress. It is clear, however, that the reforms unleashed the unbridled ferocity both of the revolutionary left (which saw them as efforts to shore up an oppressive class structure) and of the anti-reform conservatives. Both sides stepped up the pace of violence. The death squads continued to serve as the instruments of the conservatives within the junta. Their horrific reprisals recall the *matanza* (slaughter) of 1932, when between 8,000 to 10,000 Indians (some accounts put the number as high as 30,000) were murdered in a monthlong retaliation for a rebellion inspired or at least encouraged by the Communist leader Augustín Farabundo Martí. Close to starvation and robbed of their ancestral lands, their poverty made desperate by the effects of the Great Depression, the Indian peasants had killed an estimated 100 to 200 people. The landowners who combed the countryside to avenge these deaths killed anyone who looked like an Indian and wiped out the Indian communities in El Salvador.

Appalled by the resurgence of the comparably brutal right-wing repression countenanced by the 1979 junta, many reformists resigned from the government. Civilian casualties during 1980 averaged 1,000 each month. Most victims were affiliated with occupations or organizations that had protested military rule. Throughout this period of atrocities, Duarte continued to serve as president, a figurehead for the military.

Although El Salvador appears more stable today, the government has not yet attained control over the military. The death squads, while less active, have not been abolished, and "disappearances" and murders still occur. The guerrillas continue their program of kidnappings, assassinations, and sabotage of the economy. The air strikes that are part of the counterinsurgency campaign cause massive displacements and casualties

among the civilian population. At least 600,000 Salvadorans live as refugees outside their country, and 60,000 have been killed — proportionally the equivalent of four million in the United States population.

It is still not clear whether the supporters of Duarte, whose continued influence (now that he is terminally ill with cancer) is dependent upon major support from the United States, will be able to implement his agenda of social reform in the face of bitter opposition from both right and left. The peace initiative developed by Latin American leaders (for which Costa Rica's president has been honored by the Nobel Peace Prize) is certainly the most promising development in many years.

Optimistic sentiments, however, must be tempered by an understanding of the need for basic and far-reaching change in the social and economic structure that has caused such terrible misery and suffering. For El Salvador's problems, like those elsewhere in Central America, have deep roots in landlessness and poverty, and in a bitter legacy of social injustice.[3]

Notes

[1]Edward R.F. Sheehan, "The 'Clean' War," *New York Review of Books*, XXXIII, No. 11 (June 26, 1986), p. 27.

[2]Tom Buckley, *Violent Neighbors: El Salvador, Central America, and the United States*, (New York: Times Books, 1984), pp. 97-98.

[3]Tom Barry and Deb Preusch, *The Central America Fact Book* (New York: Grove Press, 1986), p. 139.

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Additional Teaching Resources

Background Resources and Curriculum Guides

Bell, Samuel and Soley, Mary E., Guest Co-Editors. *The New Immigration Challenge*, special issue of *Social Education*, Vol. 50, No. 3, March 1986. *Contains articles on immigration curriculum, immigration issues since 1965, and an extensive resource list for teachers.*

Bentley, Judith. *American Immigration Today: Pressures, Problems, and Policies.* 1981 ($4.95, paper. Julian Messner, 1230 Avenue of the Americas, New York, New York, 10020). *This useful book focuses on how new immigrant groups — including Hispanics and Asians — adjust to life in the United States.*

Langhehs, Chic. *Ethnic Heritage Series: The Immigrant Experience. The Long, Long Journey,* Experimental Unit, 1976; grades 7-12 ($3.90 plus postage, paper copy. ED 173-227. ERIC Document Reproduction Service, P.O. Box 190, Arlington, VA 22210). *A good teachers' guide centering on assimilation problems faced by one new immigrant family.*

New Faces of Liberty: Collected Essays. *Zellerbach Family Fund publication.* New Faces of Liberty Project, Graduate School of Education, University of California, Berkeley, 1988.

Classroom Materials

Books for Students

Ashabranner, Brent. *The New Americans: Changing Patterns in United States Immigration,* 1983; grades 7-12 ($13.95, hardback. DMC 1102-16. Social Studies School Service, P.O. Box 802, Culver City, CA 90232-0902). *Discusses controversial issues in current U.S. immigration policy.*

From the Far East: Coming to America. American Immigrants Series ($2.25, paper. DLT 127-16. Social Studies School Services). *A useful student paperback which uses primary sources to explore push-pull factors and adjustment of immigrants from the Far East.*

From Mexico, Cuba, and Puerto Rico: Coming to America. American Immigrants Series ($2.25, paper. DLT 101-16. Social Studies Service).

Handlin, Oscar. *The Uprooted,* 1973, Revised ($7.95, paper. LB3137-16, Social Studies School Services). *Classic account of turn-of-the-century immigration.*

Films

"The American Experience: Becoming an American," 1975. Grades 4-8, 22 minutes, color ($15.25 rental; Audiovisual Library Service, University of Minnesota, 3300 University Ave., S.E., Minneapolis, MN 55401). *Explores assimilation through the experiences of a Chinese, a Mexican, and an Italian immigrant family.*

"Great Branches, New Roots: The Hmong Family," 1983. Grades 7-12, 42 minutes, color ($25.50 rental; Audiovisual Library Services). *Focuses on how the Hmong family helps members of this new immigrant group survive in urban America.*

"The Way of the Willow," 1982. Grades 7-12, 29 minutes, color. ($24.50 rental; Audiovisual Library Services). *Dramatizes adjustment of Vietnamese boat people in Canada.*

"Yo Soy Chicano," 1972. Grades 8-12, 59 minutes, color ($30.24 rental;Audiovisual Library Service). *Explores the Chicano experience from Pre-Columbian times to the present.*

Filmstrips

"The New Immigrants," 1980 (two color filmstrips, two cassettes, activity guide; $89.00; SED 103C-16, Social Studies School Services.) *Discusses history of immigration, including assimilation of various ethnic groups.*

Simulations

Rafa Rafa. Grades 4-8, two class periods ($25.00 Social Studies School Services). *Designed to give students experiences interacting with a different culture.*

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